

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. I. (Price 10 Cents)

AUGUST 28, 1909

(Page 529)

No. 20

### CONTENTS

#### CHRONICLE.

Home Review of the Week—Notes from England—Canadian News—Statistics from Australia—Ireland—Cologne Eucharistic Congress—Peru and Bolivia—Mexico—The Porte Recognizes Bulgarians' King—Famous Mathematician to Represent France—Priest Summoned by Wireless—Ellis Island Agents—Would Not Dine in a Lodge—Woman Suffrage in New Zealand—The Barcelona Disorders—Germany to Buy No More Zeppelins—United States Trade with Argentina—Chinese Minister's Farewell—Head of Naples Camorra Arrested—Law's Delays Scored—Greek Flag Hauled Down in Crete—Chicago's Millions .....529-532

#### QUESTIONS OF THE DAY.

The Spectre of the Sepoy Mutiny—The German Centre—The Fellowship of Christian Socialists—The British Budget and the Lords—Adolphe Retté Symbolist Poet—Austria's Seventh Catholic Congress .....533-538

#### CORRESPONDENCE.

The Outrages at Barcelona—Argentina's Knights of Columbus—The Twentieth Eucharistic Con-

gress—Motu Proprio on Free Schools—Germany's Tax Laws .....539-542

#### IN LANDS AFAR

From the Sunny Caribbean Shores.....542-543

#### EDITORIAL.

Helping the Offense they Blame—A Word for Spain—Columbia's President—The Late Rev. George Tyrrell's Funeral—No Return Ticket—The Constitution of Canada—Where Women Excel .....544-546

AN IRISH ISHMAELITE .....547-548

#### LITERATURE.

The Early History of the Christian Church—El Apostol del Hogar—Reviews and Magazines .....548-550

#### EDUCATION.

Carnegie Foundation Report on Training of Ministers—Catholics and the City Schools ..550

#### ECCELESIASTICAL NEWS.

A Venerable Priest—New York Orator at the Eucharistic Congress—Polish Catholic Federa-

tion in Missouri—Special Mass at Copenhagen—Lough Derg's Pilgrims—Bishop Haid Addresses Scotch Retreatants—Catholic Missionaries in Africa .....551

#### PULPIT, PRESS AND PLATFORM

The Winged Word—The Grosse Isle Memorial Celebration—M. Briand's Dilemma.....552

#### PERSONAL.

New Knights of St. Gregory—Bleisrot a Catholic—Sir John Knill .....552-553

#### ECONOMICS.

Statistics of the Telegraph System.....553

#### SOCIOLOGY.

C. T. A. Union on Local Option—Justice Brewer on Socialistic Tendencies—Preventable Blindness—Scientific Care of Children.....553

#### OBITUARY.

Rev. T. J. Ducey—Dr. S. H. Stevenson....554

CORRESPONDENTS' QUERIES .....554

LETTERS TO THE EDITOR. ....554

### CHRONICLE

**Home Review of the Week.**—President Taft made arrangements with the Ambassador from Mexico to return the call of President Diaz, who had promised to meet Mr. Taft at El Paso, Texas, on October 16. Breaking existing precedents by leaving American territory, President Taft will return the call of President Diaz at Ciudad Juarez, Mexico, on the same day.—Ambassador Reid arrived from England to take his vacation at his Adirondack camp.—The Standard Oil Company bought out the United States Natural Gas Company. The field controlled by the gas company, one of the largest in America, lies in Ohio and appears almost inexhaustible. The Standard proposes to build a pipe line to Washington and Baltimore, more than 300 miles long, and to supply the consumers of Washington and Baltimore with heat and power. This is one of the most ambitious projects yet undertaken by the Rockefeller Company.—Lawyer Davis, speaking for his client, Mrs. Sutton, reviews in detail the testimony of the various witnesses to the shooting of Lieut. Sutton, and expresses his conviction that the Court of Inquiry erred in its findings. Major Leonard, Judge Advocate of the Court of Inquiry, after reading the statement of Lawyer Davis, refused to make a reply.—Walter Wellman left Spitzbergen in his dirigible balloon, bound for the North Pole. He had a favorable wind on starting; but after a few miles of travel northward an accident occurred which completely wrecked the airship without injuring its occupants who returned safely to the starting point.—The seven cadets

charged with hazing Roland Sutton were found guilty by the officers appointed to investigate the charges, and by order of the Secretary of War were summarily dismissed from the West Point Academy. The President approved the sentence.—The Wright brothers sued the Aeronautic Society, claiming infringements of some of their patents.—Martial law was practically enforced in the Schoenville strike zone in Pennsylvania following the savage rioting of Sunday and Monday. The Pittsburg Street Railway stopped running street cars into McKee's Rocks, claiming that the lives of all passengers were endangered. Business was largely suspended and more of the State Armed Constabulary were hurried to the scene. Seven dead and others dying was the fatal record of the rioting. Peonage is the latest charge made against the Pressed Steel Car Company.—Representative Fowler of New Jersey made a bitter attack on Speaker Cannon for the stand the latter took in regard to financial and tariff legislation in the last session of Congress and in the special session just ended.—The operating building at the Marconi wireless station, situated three miles outside Glacé Bay, C. B., was totally destroyed by fire. The telegraphic and other scientific apparatus was completely ruined.—Six persons were killed and several seriously injured by racing automobiles at the tournament which inaugurated the new race course in Indianapolis. The course was constructed at a cost of \$400,000.—The convention of the National Association of First Class Postmasters held in Toledo adopted resolutions recommending restriction of rural delivery to legitimate uses; education of the general public to the use of return ad-

dresses; a system of retirement for superannuated employees; greater discretion to the postmasters in the selection of rural carriers; and the deduction of nominal sums from the salaries of postmasters and employees to pay losses for which they are liable under their present bonds.

**Notes from England.**—Having used the drastic expedient of an all night sitting of the House of Commons, the Government forced through committee clauses of the budget imposing a tax on land values. The fight over the budget in the present session has been one of the most strenuous in the history of the Parliament, and its results will fairly revolutionize the system of taxation in England.—From the returns just made to *Lloyd's Register* it appears that of the 30,450 steamers and sailing ships now in existence Great Britain must be credited with 11,565, or more than a third. Inasmuch, moreover, as many of the foreign owned vessels are small coasters and lake or river steamers, Britain's proportion of the total tonnage is considerably greater. From the point of view of capacity, over 45 per cent. of the world's tonnage is owned by the interests of the British Empire.—King Edward, in Austria, in order to show special honor to Emperor Franz Josef, departed from his usual custom and laid aside his incognito for the festivities marking the seventy-ninth birthday of the Austrian ruler. The King attended the religious services that marked the day at Marienbad and gave a splendid banquet at the Kurhaus during which he warmly toasted the aged Emperor.—The report of the sub-committee of the Committee of Imperial Defense appointed to consider Lord Charles Beresford's memorandum, states that no danger to the country has resulted from the Admiralty's arrangements for war. They add, however, that the arrangements are not perfect. They emphasize the necessity of a harmonious Naval war staff.—Speaking at a Liberal meeting at Bletchley, Mr. Asquith, the Prime Minister, claimed that the taxes in the Finance Bill were just in principle and fiscally fruitful.—The Parliamentary Committee on the Censorship of Plays heard the evidence of Sir H. Beerbohm Tree, who did not think censorship had been detrimental to the drama. Mr. Bram Stoker, manager for the late Henry Irving, thought its influence was beneficent.—At Aldershot, Mr. Cody accomplished two successful flights of three and four miles around Laffan's Plain in his aeroplane.—The temperature in London on August 12 was 85 degrees in the shade, the highest this summer.—Grouse shooting has begun, and reports from the moors indicate that birds are plentiful.—Montagu Holbien attempted to swim the Channel from Cape Gris-Nez to Dover, but after 12 hours in the water and when only 8 miles from Dover he was compelled to leave the water owing to seasickness. Another attempt was made by Stearne, but after seven hours in the water he was seized with cramp.—The last of the summer half-

yearly meetings of the great railway companies has been held, and the financial results are eminently satisfactory. The proportion of expenditure to gross receipts on the eleven great lines in the first half of 1909 was only 65.2 per cent., against 67 per cent. for the corresponding period of 1908.—The *Times*, August 12, announces that the government have abandoned the tax on un-gotten and unknown minerals and made other changes, which it editorially calls "a change of front." "Changes such as no responsible Government framing their measures with due regard to justice and right reason should ever find it necessary to make."

**Canadian News.**—A despatch from London, dated August 20, says it is understood that the arrangement concluded between the Imperial Government and Canada for naval defence only awaits ratification by the Dominion Parliament. The scheme adopted is described as highly satisfactory to both parties. It is stated that Canada will immediately commence her new navy. The Admiralty has lent a number of British officers who will shortly proceed to Canada to study and advise upon the work of organization.—The board of conciliation to act in the matter of the Fort William dock laborers' wages under the Lemieux act was completed on Friday, August 20. W. J. Christie, representing the C. P. R., and W. T. Rankin, representing the men, met in conference and selected Capt. S. C. Young as the third member and chairman of the board.—The *Ottawa Journal* announces that Canada has withdrawn from the proposed Imperial Conference respecting cheaper cable rates within the Empire.—At a recent meeting of the "Old Boys" at Sandwich, Ont., Mr. Adolphe Becigneul, a lawyer, reminded the large audience that in welcoming the old boys born in that district and now returning on a visit to their first home, they must not forget the "oldest boys," to wit, the brave Huron Indians and the valiant priests who came to evangelize them. The first missionary to the Sandwich region in 1728 was Father Armand de la Richardie, S.J., and the second was Father Peter Pothier, S.J. Then Mr. Becigneul, after praising the Jesuit pioneers, exhorted his hearers, who had just planted a cross to commemorate the arrival of the first missionary in this district, to be always faithful to the cross, ever, as it was in Constantine's day, the symbol of lasting victory.

**Statistics from Australia.**—Sir John Forrest, Treasurer for the Australian Commonwealth, in a speech in the Federal House of Representative, August 13, stated that Australia has a coast line of 12,000 miles, contains two billion acres, and a population of 4,500,000, of whom 96 per cent. were British. Ten million acres are under crops. During the past year Australia had produced 62,000,000 bushels of wheat. The banks had \$560,000,000 on deposit, and the savings banks over \$230,000,000. The oversea trade in 1908 represented \$570,000,000.

**Ireland.**—Promises of an abundant harvest are given in the reports from all sections of the country. An unusually warm spell came with August and helped all growing crops wonderfully.—Tourists have largely patronized Ireland this season, adding to the general improvement.—Thomas Scanlon has been elected to Parliament from North Sligo and Mathew Keating from South Kilkenny, both unopposed in the Nationalist interest.—The report of the Commission on Waterways shows that the Irish canals are not utilized to their full extent for commercial purposes.—The repute of the ancient schools of learning that made Ireland famous throughout the civilized world is being revived by the great success of the summer schools and Gaelic colleges which, under the auspices of the Gaelic League, have been inaugurated in the different provinces. The attendance at them this summer has been specially notable in its representative character as well as for numbers and for the large amount of practical work accomplished.

**Cologne Eucharistic Congress.**—*Le Temps* says of the Congress: "The whole spectacle is for a Frenchman—even though he is acquainted with the history of Rhenish Prussia, with Windhorst's work, and with the plan on which he built up the Centre party—a very disconcerting one. We do not understand how in this land of industry the Church and the people can have become so knit into one. What strikes the lay eye most of all in this display is the endless parade of banners belonging to workingmen's associations; it brings home to us the strange and unique phenomenon that in this country the clergy are on the side of the demands of the working class and the prime movers in the Catholic workingmen's associations."

**Peru and Bolivia.**—Thanks to the friendly intervention of the American Government it seems that the Peruvian-Bolivian question will be soon settled to the satisfaction of all. Both governments are willing to make concessions. The Bolivian Government will submit the original arbitral award to Congress in deference to public opinion, and meanwhile it will arrange the settlement with Peru.

**Mexico.**—A fire broke out in Monterey Sunday, which threatened the destruction of the central business district of the city. The federal telegraph office was burned, stopping for the time all communication by wire with Mexico City. The blaze started in the wholesale drug store owned by the son of General Trevino, commander of the Monterey military zone and the bitter opponent of troubles in the district.

**The Porte Recognizes Bulgarians' King.**—The Parliamentary session was closed in Constantinople by an irade of the Sultan. Just before its close the Ottoman Government made known its official recognition of the

title of the Bulgarian sovereign. Ferdinand will not be known as King of Bulgaria, but as King of the Bulgarians. The Porte makes this condition, however, that the new kingdom will not claim rights over such Bulgarians as are Turkish subjects and resident in the Empire.

**Famous Mathematician to Represent France.**—Jean Gaston Darboux, the noted mathematician, permanent secretary of the Academy of Sciences and member of the Institute, has been selected the official delegate to represent France at the Hudson-Fulton celebration in New York. He will sail with the French battleships which will probably leave on September 5. The squadron will be commanded by Admiral Jules L. Le Pord.

**Priest Summoned By Wireless.**—Mrs. Potts with her husband, Rear-Admiral Potts, retired, of Washington, sailed from London, August 14, on the Minnetonka, and on the second day out she was taken suddenly ill and began to sink rapidly. A wireless from the ship before it reached Quarantine summoned Father Dooley, S.J., of Fordham University to go down the Bay to meet the ship. He arrived in time to administer Extreme Unction. This is the first time the wireless apparatus has been used to call a priest to the dying. Mrs. Potts died at St. Vincent's Hospital soon after the vessel reached port.

**Ellis Island Agents.**—Commissioner Williams seems to have retreated somewhat from the position he announced he had taken in regard to the immigrant homes that have agents at Ellis Island. He has restored the privileges taken away from the Swedish Home and a new representative has been sent there. The Reverend director of St. Joseph's Home for Polish Immigrants returned from Europe last week and immediately filed with Commissioner Williams a formal and categorical answer to all the criticisms made on the management of the Polish Home. Mr. Williams has promised an early reply.

**Would Not Dine in a Lodge.**—Some of the Italian residents in Philadelphia, desiring to give a dinner to the officers and crew of the warship Etruria now in that port, engaged Lulu Temple, a Masonic building, for the occasion. When Count Angelo Leonardi di Casalino, the commander of the vessel, received the invitation, he sent word to the dinner committee that as a Catholic he did not think it proper for him to attend a function held with Masonic surroundings, nor would he allow any of his officers or crew to do so either. It is stated that Count di Casalino's action has caused much local commotion because some Catholic societies and festive committees have not had so nice a sense of the proprieties and have been using this building for their assemblages.

**Woman Suffrage in New Zealand.**—Statistics indicate that in twenty-five years a majority of the voters in New Zealand will be women. The Dominion Attorney General, speaking on the subject at Wellington, August 12, declared that there was a reduced degree of domesticity among New Zealand women, and that their sympathies and activities were widening.

**The Barcelona Disorders.**—Referring to the Barcelona disorders, Señor Valles y Ribot of the Left says: "the movement had at no time a Republican character." Señor Cambo of the Right attributes it to Anarchists. The *Times'* Madrid correspondent, writing on August 8, says: "There is no evidence that any nuns were either killed or ill-treated. . . . On a review of facts it seems difficult to deny that the recent movement had a marked Republican and anti-Clerical character. Nobody supposes it was organized either by Señor Lerroux or his responsible lieutenant; it was merely the inevitable outcome of their seditious teaching." He also describes the confusion of the men behind the Barcelona barricades when they found their efforts were not appreciated, when they learned that Madrid had not risen, that the army had not mutinied, and that the country generally, far from being in revolt against an unpopular war, seemed anxious to prosecute it without hindrance. Commenting editorially on its correspondent's letter, the *Times* remarks: "There is an inseparable connection in Spain between Republicanism and Atheism; and there is the susceptibility of the Catalan capital, from its geographical position, to the anti-Clerical and subversive tendencies of French Freemasonry." While in Argentina recently Señor Lerroux described himself as "a Republican, a revolutionary, an anti-Clerical, and a Socialist." He is not in Spain just now.

**Germany to Buy No More Zeppelins.**—A despatch from Paris, dated August 23, says: The Berlin correspondent of the *Auto* learns that a consultation has just been held at the Chancellor's official residence at which Chancellor von Bethmann Hollweg, the Minister of War, and the Minister of Finance were present. A decision was reached that the Government should enter into no more specific engagements with the Zeppelin Dirigible Association. Zeppelin III, however, will be acquired by the Government, but this will be the last purchase for the present. The motive for this determination is to be found in the financial anxieties of the Imperial Government. But in addition, confidential reports regarding the Zeppelin dirigibles indicate that opinions are not conclusive as to their actual practical military value in war.

**United States Trade With Argentina.**—In the official statement of exports and imports for the first quarter of 1909 is shown the relative standing of the United States with its nearest competitors in the fight for Latin America's commerce. This country takes third place in

the trade with the Argentine Republic, being beaten by a good margin by Germany, and making about only one-third the showing made by Great Britain.

**Chinese Minister's Farewell.**—Wu-Ting-Fang, Minister of China to the United States and Peru, whose recall was announced recently, gave a farewell banquet in Lima, Peru, early in the week. The members of the diplomatic corps, the foreign consuls, the Cabinet ministers, and a number of the principal citizens of the capital were the guests in attendance. The affair was most successful, and cordial speeches were made by Wu-Ting-Fang himself, Foreign Minister Porras, and others.

**Head of Naples Camorra Arrested.**—A despatch from Milan states that Marquis Affaitati, the newly installed supreme head of the Naples Camorra, and twenty-three of the thirty-four grand councillors who elected him were arrested last week by the Neapolitan carabinieri, during a supper held to celebrate his succession to the place formerly held by Erricone. Affaitati, although of noble rank, has been disowned and disinherited by his family owing to his notorious life.

**Law's Delays Scored.**—The delegates to the Congress of the American Prison Association in their meeting at Seattle approved the following detail of a report submitted by their committee on criminal law reform: "Nothing in the administration of criminal law is so impressive as swiftness and certainty. Consequently nothing so discredits it in the mind of the public as lame and halting procedure in the trial courts and disagreements of juries and delays and reversals, for apparently technical reasons, on appeal."

**Greek Flag Hauled Down in Crete.**—Detachments of sailors were landed in Canea last week from foreign warships arriving at the island. They hauled down the Greek flag which the Cretans had hoisted on the fortress of Canea on the recent withdrawals of international troops and which the Cretan executive committee had refused to remove. There was no opposition, and the lowering of the flag was in no way sensational. Forty international guards remained at the fort to see that the Greek emblem is not rehoisted. The task of the removing of the Hellenic flag was carried out in a few minutes by a combined landing party made up of detachments from the ships of the four protecting powers and sent ashore before sunrise.

**Chicago's Millions.**—According to Chicago's new City Directory, which appears this week, there are 768,600 names in the big new volume, and multiplying this by 3.2, which the publishers have found by experience with census years to be a safe, conservative figure, the city's population is 2,462,600. The 3.2 multiple is safe, but too small, according to the officers of the Chicago Directory Company.

## QUESTIONS OF THE DAY

### The Spectre of the Sepoy Mutiny

Nothing illustrates better the condition of Serfdom in India to-day, the feeling of alarm among English officials and the absolutism with which England governs her Indian dependencies than the ominous threat of Sir Edward Baker, the Lieutenant Governor of Bengal, to adopt strenuous repressive measures throughout the whole of India. At a meeting of the Bengal Legislative Council last month the Hon. Madhu Sudhan Das denounced in a vigorous speech the murder of Sir Curzon Wyllie by the Indian assassin Dhangra. Sir Edward Baker, however, insisted on the necessity of something more than denunciation. The time had come, he said, for action, and Mr. Gokhale, recently at Poona, had clearly laid down the lines on which the people of India should act. "If they will act, and act together," he added, "they will wipe out, as with a sponge, all traces of that mischievous movement which might almost be classed with comic opera if it were not on occasion homicidal. But if they fail to use the peaceful weapon that lies ready to their hands, if they abdicate their authority in favor of a handful of young men of immature age, of imperfect or non-existent education, and of undisciplined emotions, they may rest assured the solution will come none the less, but it will be neither painless nor peaceful, and that in the application of the remedy there will be little room for nice discrimination between the innocent and the guilty."

There is no blinking at the meaning of these words; and we ask, in astonishment, is England disposed to reenact the horrors which accompanied the suppression of the Sepoy mutiny? Is she ready to make reprisals indiscriminately on a whole nation for the crime—no matter how dastardly—of one man, who was not living in India among his own people but in distant London when the crime was committed? One would suppose that before placing the responsibility some political, or at least sympathetic connection between the people of India and the assassin should first be established. Nothing like this has been shown. The testimony is all the other way.

"The world has already obtained the clearest evidence," writes Justin McCarthy, in the *Independent*, "that the intellects and consciences and hearts of the native population of India had never given the slightest support or encouragement to any conspiracy got up for the promotion of murderous crime. From every region of India and from among all the Indian residents in England have come the most unqualified denunciations of the recent crime."

And again he writes: "There have been continuous declarations from all Indian associations and conspicuous representatives of Indian opinions throughout the

English dominions and in India itself—declarations of horror at the crime and utter repudiation of any manner of sympathy with the supposed political opinions of the criminal." In spite of all this the Lieutenant Governor declared emphatically: "It would be well if all those now present and also all the greater audience outside were to read, mark, learn and inwardly digest the words of Mr. Gokhale." Mr. Gokhale, who is a native Indian and a member of the Viceroy's Legislative Council, does not seem to be in sympathy with the political aspirations of his countrymen. A sound and sane policy would suggest that the cause of the unrest in India should be discovered and if possible a remedy be promptly applied. Sir Henry Cotton, writing in the September *North American Review*, says that the cause is well known and he states it briefly. "It is due on the one hand to the growing demand for greater power and influence in the control and management of their own affairs among the educated classes of the Indian community, and, on the other, to the systematic rejection of that demand by those who are responsible for the government of the country." The correspondent of the *London Times* from India says that the agitators aim to put an end to British rule, not because British, but because it is alien. This hardly squares with the facts. It is not the spirit of hatred for the alien so much as "the spread of education and Western civilization among the people" that has caused "new ideas and new aspirations" to spring into life.

A desire for Home Rule and self-government, a movement in favor of the development of domestic industries, and an opposition to any form of foreign exploitation of the country have been fostered by "the consciousness and conviction that the control of public affairs by foreign hands is exercised in a manner differing from and contrary to the wishes of the people affected by it. The crisis which confronts the administration in India is, according to Sir Henry Cotton, largely of its own making; it is "one which may be overcome if the members of the Government of India associate themselves with the leaders of Indian thought. Those leaders possess immense power and influence; and, if the Government act with them and through them and not against them, the disturbing tendencies of the extreme party will speedily subside." "But all authority in India," says the writer, "is despotic, the Provincial Governments are petty despotisms." The leaders of the Indian movement are "grateful for the education with which they have been endowed, for the liberties they enjoy, and for their immunity from foreign invasion." But "it is because their claims have been disregarded, their prayers rejected, and their co-operation spurned that the present difficulties have arisen."

Coercion failed in Ireland, and it failed because it was an appeal to might against right. While a policy of vigorous coercion is being pursued, the people of India, like the people of Ireland, will be in no mood to listen

to academic reforms such as are proposed by Viscount Morley.

Sir Henry Cotton says in conclusion: "Every hour the party of discontent grows in strength, and the power and influence of the moderate section of Indian opinion perceptibly diminishes. It was Lord Randolph Churchill who once told us that remedial measures which we planted under the shadow of coercion must be, from their nature, poor and sickly plants of foreign origin, almost foredoomed to perish before they begin to grow. Truer words were never uttered; and it is a gloomy reflection and the bitter irony of fate that, with a Liberal Government in England in power, and with Mr. Morley, the champion of philosophic Liberalism, as Secretary of State, there should be, not only no improvement in the position or prospect of Indian affairs, but a positive aggravation of unrest and anxiety and no feature of encouragement in the outlook."

E. S.

### The German Centre

While Catholic Germany was preparing enthusiastically for the Eucharistic Congress in Cologne, a feud was carried on in the press which caused some misgivings as to the future of the Centre party, especially in farther distant circles. From reliable, partly private sources, AMERICA is in a position to give the facts. On the Tuesday after Easter, some ten or twelve men, among them the two Centrists, Dr. Roeren and Dr. Bitter, met in Cologne to discuss privately the condition of Catholic affairs in Germany. Their deliberations turned around two questions: the Centre party and the powerful Volksverein, which now counts nearly a million members. The conclusions arrived at were: first, that the Centre party was to be considered as a political party, meant to protect the interests of the whole nation in all branches of public life in conformity with the principles of the Catholic religion; second, that the Volksverein, on account of its immense influence on public Catholic life, needs a closer union with the episcopate. The discussions and conclusions were strictly private, but one of the participants had taken notes of the proceedings and had them printed for his own private use. Unfortunately they fell into the hands of persons for whom they were not intended and thus found their way into the press. The *Kölnische Volkszeitung*, which is considered the mouthpiece of the Centre party, took them for an unwarranted attack on the Centre and the Volksverein, claiming that this "definition" of the Centre meant a complete break with the whole past of that party, which had often been said to be interdenominational. The other Catholic papers partly supported, partly opposed this "Easter-Tuesday-Meeting." To finish the quarrel, the Society of St. Augustine, an alliance of practically all Catholic newspapermen, on June 15, intimated that the whole matter should be dropped. While other papers loyally complied with this request, the *Kölnische Volkszeitung* continued

its attacks on the meeting. The Archbishop of Cologne, Cardinal Fischer, then happened to praise the *Volksverein* in a public address and deplored the anonymous attacks made on it without reason, but declared afterwards that these words were not directed against the members of the "Easter-Tuesday-Meeting." Dr. Bitter who was treated the most inconsiderately sent an explanation to the Catholic press which the *Kölnische Volkszeitung* at first refused to print, but after it had appeared in other papers, printed it in part only.

Now as to the conclusions arrived at by the "Easter-Tuesday-Meeting," that demanding a closer connection for the Volksverein with the hierarchy can no longer be discussed by Catholic papers. The German bishops in their conference held during the Eucharistic Congress, have decided on a course to be taken in this matter and will communicate their decision to those whom it concerns, namely, the leaders of the Volksverein. The description of the Centre as "a political party for the protection of the interests of the whole nation in conformity with the principles of Catholic religion" does not at all involve a change in the politics of the Catholic parliamentarians. It only enunciates more clearly what has always been practised. As early as 1873 Bishop Ketteler said of the program of the party: "I hope that such a Catholic program is able to become the program of all faithful Christians and all the honest men in Germany. Indeed I might call it the program of all the honest and Christian men of the country." These words of the great bishop explain how it was possible that Protestants could belong to a party which professed its adherence to Catholic principles, and how the party as such could disclaim the title "Catholic Party." During all the years of the *Kulturkampf* it was the loyalty to Catholic principles which kept it together, and the enemies of the Church took care that the Centrists never lost sight of their being Catholics. For the last twenty years it has even been, with the approval of Windhorst, a condition expressly mentioned in the constitution of the party organization of the province of Silesia that only Catholics in good standing should be nominated candidates for Parliament. The term "political" party does not mean more than that it is intended to use, for the benefit and advancement of the common good, the parliamentary means that the Constitution puts at the disposal of the representatives of the people. But the manner of using these means is governed by principles, and it is on these principles that the political parties differ. In 1906, Dr. Porsch, the president of the Prussian Centre party, said: "It is true that the Centre is no confessional party. . . . But in the dark days of the *Kulturkampf* it has become the political party of the German Catholics. Like the Centre all parties are animated by religious or anti-religious ideas, as the Conservative party is animated by the Protestant spirit."

The fact that the Centre party is guided by Catholic principles should be more clearly emphasized in the

present day because external hostility to the Church has considerably subsided, and because what was called the interconfessional or interdenominational character of the Centre has been interpreted of late years by influential agencies so as to make the presence of non-Catholics in the ranks of the Centre a necessity. In 1906 a prominent Catholic periodical printed an article entitled: "We must get out of the Tower," which advocated a complete change of the attitude of the Centre towards Protestants. Its author was the leading spirit in the sanctum of the *Kölnische Volkszeitung*, which paper became the most active advocate of the new tendency. A "broader view" was recommended. In Germany, it was said, those principles must be insisted on which are common to all Christian denominations, as if not for Catholics the word Christian means Catholic, as it means Protestant for others.

On August 9, a meeting of prominent Catholics was called at Koblenz, to give an opportunity of explanation to those members of the "Easter-Tuesday-Meeting" who had been the most fiercely attacked. One third of the assembly consisted of supporters of the *Kölnische Volkszeitung*. After listening to the explanation of Dr. Bitter, the whole assembly unanimously declared that there was no reason to charge the "Easter-Tuesday-Meeting" with separatistic tendencies. The majority voted also two other resolutions, rebuking the *Kölnische Volkszeitung* for its systematic and partisan tendency to exploit the interdenominational element in the Centre, a tendency which was bound to obscure the real character of the party and to cause a deplorable confusion among the Catholic people. In another resolution the same paper was reproached for persistently advocating the elimination of Catholic principles from the public and cultural life of the nation. The readers of AMERICA will remember the article "A Critic of Catholic Critics" in our last number. The *Kölnische Volkszeitung* was the most ardent champion of the whole Veremundus movement from the very start. Hence the second condemnation by the Koblenz meeting. It was Bismarck who first called the Centre a "Tower." This tower has now been standing for nearly forty years, and it is not tottering yet. The "Easter-Tuesday-Meeting" was not a plot of conspirators. The storm caused contrary to its intentions by indiscretion and misrepresentations will only serve to clear the atmosphere.

F. S. B.

### The Fellowship of Christian Socialists

#### II.

#### (Conclusion.)

From what was said in our last paper it is clear that the socialism of the Fellowship, considered in its economical and political aspect, is scientific and international, truly Marxian and revolutionary. It is in no

way weakened or mitigated or reduced to a reformatory movement. It does not counsel moderation; no, it means strife and conflict, revolution and conquest of political power; it leads the proletariat to incessant struggle until the possessing class is utterly defeated and subdued; it aims at the overthrow of the present order of society, and acquiesces in nothing less than collectivism and industrial democracy. Such is the message which, as a helpmate of the Socialist Party, it volunteers to carry to the Christian churches.

Socialism, conceived in its essentials, is, according to the Christian Socialist Fellowship, an economic system, calculated to emancipate the proletariat from misery and dependence by a revolutionary class struggle and the final establishment of industrial and political democracy. This statement standing uncontradicted, the inquiry into what Christian Socialists consider foreign to the essence of Socialism, offers no difficulty. We need only ask them what they regard as not implied in or connected with Socialism as an economic system; and to this their answer is at once at hand, at least, as to two principal points. Their speakers and writers emphatically avow that Socialism, being an economic system, has nothing to do with religion and with materialistic or atheistical philosophy.

As to religion they welcome the religious plank of the new Chicago platform: "The Socialist Party is primarily an economic and political movement. It is not concerned with matters of religious belief." Consistently with this principle, Socialists ought to abstain from all interference with religious matters as also from all discrimination between the different religious denominations, and between religious and anti-religious theories, so as to assume toward them an attitude of perfect neutrality. This conclusion is, in fact, drawn by the members of the Fellowship both individually and as a body. Rev. E. E. Carr writes, in the *Christian Socialist*, Dec. 15, 1908: "What we demanded for years, and the Party now demands, is absolute neutrality on religion in the Party." In a controversy with E. Untermann, he affirms; "The Christian Socialists do not ask or desire that the Party declare for religion. Strictly speaking, *Socialism is a purely economic proposition*. . . . We demand absolute freedom of religious opinion in the party, and that officials of the party cease teaching anti-religious dogma as an essential part of Socialist philosophy. . . . We demand economic science alone as the common ground, not sectarian dogmatism of any kind." (*Christian Socialist*, May 15, 1907.)

This view was fully embodied in the following paragraph of a resolution adopted by the Chicago Conference, 1907:

"As active members of the Socialist party, . . . we are fully convinced that, as a matter of policy, the party ought strictly to avoid every form of religious or anti-religious theory or dogma on the lecture platform and in party publications; and that such opinion should be

regarded as a private matter, every one having the fullest liberty of belief or expression as an individual. In other words, the Socialist Party stands for economic and in no sense whatever for religious or anti-religious propaganda."

In excluding materialistic philosophy from the essentials of Socialism the members of the Fellowship are still more decided. True, they admit Marx's materialistic interpretation of history and even consider it fundamental to Socialism as an economic system, but deny that it commits them to materialism or atheism. They are no less revolutionary than the most outspoken Marxists and harmoniously cooperate with them for revolution, but they decline to follow the Marxian school beyond its economic theory and to espouse also its radical philosophical teachings.

This position is staunchly defended by the editor of the *Christian Socialist*. In the issue of February 15, 1907, he most vigorously condemned Joseph Dietzgen's materialistic philosophy, using even expressions like the following: "When Joseph Dietzgen misnames our glorious revolutionary movement the anti-religious social democracy, he merely parades his own ignorance and egotism." He replied to E. Untermann, who took up the vindication of Dietzgen, with a still stronger denunciation of materialism: "I most decidedly," said he, "separate the economic theories of Marx from his anti-religious dogmas. I accept Marxian economics and refuse atheism." (*Christian Socialist*, May 15, 1907.) The following year he charged Arthur M. Lewis with misrepresenting the official attitude of the Socialist Party by his attacks on religion and the Church, in the Garrick Theatre, Chicago, and dismissed Rev. J. O. Bentall from the editorial staff of the *Christian Socialist*, because he refused to renounce his sympathy with materialistic monism.

The Chicago resolution quoted above concurs with the Rev. Mr. Carr, when it states that the Socialist Party stands for economic, and in no sense whatever for religious or anti-religious, propaganda. Such disavowal of all connection with religion on the one hand, together with repudiation of materialistic philosophy on the other, is a necessary policy of the Fellowship. For it is plain that otherwise it could find no sympathies. Were it not to profess neutrality on every form of religion, particular denominations, whether advanced in their views or faithful to their creeds, would refuse to listen to it, while the Socialist Party would disdain its friendship; were it not free from all suspicion of materialism, it would fall under the ban of nearly every church. But, at the same time, the Fellowship by adopting this policy is showing a rather suspicious inconsistency.

It is in doing so inconsistent with its object as stated in its own Constitution by two General Conferences. The Constitution first adopted by the Louisville Conference states in Art. II, that the object of the Fellowship shall be to permeate churches, denominations and other re-

ligious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth.

As amended by the Toledo Conference, May 28-30, 1909, the Constitution reads: "Recognizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

"To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth." In full consistency with this statement of objects the amended Constitution enacts in Art. III, that in future the active members of the Fellowship should be both Christians and Socialists.

Such being the object of the Fellowship, how is it possible that the Socialism it professes is not concerned with Christian religion? If Socialism is the necessary economic expression of Christian life, the message of Jesus applied to our age; if it is necessary to the complete triumph of Christianity; then the connection between the Socialist movement and Christian religion is as plain as daylight. Here, then, the inconsistency of the Fellowship is undeniable beyond any doubt.

The declaration that Socialism is not connected with materialistic philosophy is not less inconsistent. The Fellowship maintains that Socialism comprises as its essential elements the class struggle, revolution, the abolition of private property in the means of production, industrial democracy to be established as soon as possible in the cooperative commonwealth; and it further regards these elements as the inevitable outcome of economic determinism, as necessary phases in the evolution of society under the influence of economic conditions. But, economic determinism is a necessary consequence of evolutionary materialism, the application of the latter by Marx to human and social life, just as Darwinism is an application of it to plant and animal life. If, therefore, Christian Socialists disavow Marx's materialism, yet profess adherence to his theory of economic social evolution, they want to uphold Socialism after they have separated it from its foundation. To reconcile it with Christianity, they attempt to place it, permeated with materialistic principles as it is, upon a basis essentially spiritual and supernatural. Nay, more, the materialistic interpretation of history, adopted from Marx, is itself a materialistic theory. For it specifies as main motives of human action material stimuli, places the last and decisive factor of historical evolution in material influences, and describes the course of history as inevitably determined by material conditions. In short, it ultimately explains the entire evolution of the human race by material causes. Admitting thus economic determinism with all its con-

sequences and yet denying materialistic philosophy, the Fellowship commits itself to palpable self-contradiction.

Inconsistencies of this kind must necessarily shatter confidence in Christian Socialism.

JOHN J. MING, S.J.

### The British Budget and the Lords

Strenuous efforts are being put forth by the Conservative party and press in England to have the House of Lords reject or amend Mr. Lloyd-George's Budget. Writing on this burning question in the August *Contemporary Review*, Mr. Harold Spender, the well known Liberal journalist, thinks "it is at least clear already—if only from the very significant speech made by Lord Lansdowne on July 16—that towards the end of the present year the Constitution of these islands will be subjected to a very severe, possibly a breaking strain." He himself cautiously admits that the Budget is not a popular one. "We must not be astonished if the grievance of the great landlord finds its echo in the wail of the motorist, the lament of the smoker, and the whine of the spirit-drinker. We must, then, contemplate a situation in which the House of Lords may seem to be expressing the feelings of large masses of the population." And as if to emphasize his distrust of the voters, he adds: "We must not rely upon passing gusts of popular favor, any more than we must be dismayed by disfavor." The outlook is all the more threatening because the House of Lords has already largely blocked the way for every Liberal Ministry over the remaining field of legislative action. "All that is left to the House of Commons under a Liberal Government is this power of finance. If that be taken away, too, then the issue which will be raised will be not only the power and privilege of the House of Commons, but also the very life and existence of one of the two great parties of State."

Mr. Spender avers, quoting the authority of the late Lord Salisbury to support him, that the House of Lords cannot reject or amend a finance bill without creating a deadlock from which there is no escape. The Government of the day would be unable to continue levying the taxes, and would therefore be unable to pay the army, the navy and the old-age pensions. Even the civil list of the King would have to be derived from borrowed money. This argument supposes that the House of Commons, refusing to accept the amendments of the Lords, would also refuse to appeal to the country by a General Election, or to adopt *The Spectator's* suggestion of a Referendum. The fact is that the Liberal party are very much afraid of an appeal to the people by either General Election or Referendum. They especially abhor the latter course, because, wherever it has been tried it has had a conservative effect. Therefore, they consider it "another weapon in the hands of their deadliest enemies."

Mr. Spender is happier in his thesis that the amend-

ment of a finance bill by the Lords will have precisely the same effect as its rejection. It has been the rule for two centuries at least that the House of Commons should not accept amendments to finance bills. "It is the curious prerogative of the British Constitution," writes Mr. Spender, "that we possess no authority within the law which can settle any constitutional point at all. That is the reason why we have to act by precedent. . . . It is not pleaded here that we should be governed by one or two precedents alone. That argument might lead us to strange conclusions, for there are at least three precedents for Acts of Parliament passed by Kings and Commons alone. But it is urged that when you have the case of a constitutional law that has gradually grown from practice and been asserted by habit through centuries of usage to break through the law in a moment of sudden heat would be an act of anarchy and self-will."

The very vigor of this appeal to fear of consequences betrays how real is the Liberal party's dread of the growing popularity of the House of Lords. As *The Spectator* for July 31 puts it, while the cry of danger to the privileges of the Commons "leaves the country quite cold, nobody is at all angry at the plea of the Lords that the working of the Constitution has given them the function of seeing that the will of the people is really carried out, and that they have no business to abandon that function because of the noisy threats of the other House."

L. D.

### Adolphe Retté, Symbolist Poet

"I have just made a retreat and Father Abbot has decided that my vocation is genuine." So Adolphe Retté walks in the footsteps of Joris Karl Huysmans, and joins the ranks of the "disillusioned," who have realized that "the world is too much with us late and soon."

Coppée, Brunetière, Bourget, Huysmans and now Retté have one after another in a short time sought peace for their souls in the bosom of the Church. It is little more than a year ago since the conversion of Retté, the symbolist poet, startled literary France, and now AMERICA announces that he is to become a monk. His love of nature and all the *sylva rerum* has led him to the feet of nature's God.

On July 25, 1863, in the Rue Victor-Massé, Paris, Adolphe Retté was born. His father had been tutor to the children of the Grand Duke Constantine, and his mother added to high natural musical gifts a literary taste inherited from her father, Adolph Bonnier, author of many valuable historical sketches, tutor to King Leopold II, King of the Belgians, and finally rector of the University of Liège. The atmosphere of the domestic circle was a mixture of atheism and Protestantism; and the future poet's young mind, as far as religion was concerned, was a jumble of the Confession of Augsburg, a hate of Catholicity, and a leaning toward Scepticism. Moreover, there were endless domestic quarrels which doubtless left their mark on his character.

His college days were spent at the Protestant College of Montbéliard, where his unruly disposition and reckless behavior kept him in perpetual disgrace. At the age of eighteen he joined the army, and in his book, "Du diable à Dieu," he tells us frankly of the wild and unbridled life he led there. But he was enamored of nature and the *chasse de Pan*. "If I were to know another life," he wrote, "I would wish to be born as a birch tree. Among the trees it is my favorite. The slender shape of its trunk, and the aeolian whispers that tremble about its leaves, surpass the grace of all human form and the charm of all human eloquence. Life I think is but a net-work of illusions; and the sweetest of mine come to me from my fathers the trees."

In 1889 we find him founding *La Vogue*, a periodical for the preaching of symbolism and in that same year he published his "Cloches de Nuit," a series of dreamy nocturnes shot through with flashes of wild and pantheistic emotion, set in a background of fog along the coasts of Ultima Thule. In 1892 he was editing *L'Ermitage* and upholding idealism. But the woods were calling him, and in 1894 he left Paris for life among the gnarled old trees around Fontainebleau. In 1896 he published the "Forêt bruissante," which sings of the leaves and the branches, and the flora of the woods:

Sous le dôme onduleux des chênes pacifiques,  
J'ai bâti la maison que je veux vous ouvrir;  
Le viorne et le houblon s'enroulent au portique,  
Tout autour, les genêts ne cessent de fleurir. . . .

He had passed through all the stages of disillusioning—his ideals had been shattered one after another. He had leaned on science, and then taken refuge in scepticism. He has courted pantheism, and sought solace in the teachings of Buddha. He had fled from thought and thrown himself into the Socialist propaganda, and one day at Fontainebleau, as he tells us, he discovered that Socialism was like the turtle in the Hindu story of the foundation of the world; and he was minded to seek the answer to his questionings in self-destruction. And then as he walked in the woods in the evening air, troubled in his soul, there chanced to pass by a humble priest reciting the Angelus and bowing over the words "*Et Verbum caro factum est.*" "I went up to him," he writes, "but when I approached the words would not come. My tongue was glued to my palate. I was frightened. Seeing that I remained silent, he said to me, 'What is it you wish?' But the tears began to trickle down my cheeks and I could only make answer 'I beg of you, sir, please pray for me.' Then raising his hand he gave me his blessing, and waited for me to say something further. But I, poor wretch, kept silent, and bowed my head, not daring to say more than I had done. . . . 'Certainly, my dear sir. I shall pray for you,' he said, bowing graciously as he went on his way." It is a moving story he tells us of the slow steps of his conversion, of his struggles against the charm of the Church and of his repugnance for her

ordinances.. He ends his book with these words: "I have here set down the tale of my struggles, my miseries, and of my victory over the evil powers that obsessed me." In many ways he resembles Huysmans; and as suffering brought Coppée back to the faith, and Huysmans the appeal of the artistic, so Retté has understood from the things that are made "the invisible things of God from the creation of the world."  
J. C. G.

#### Austria's Seventh Catholic Congress

The seventh general Catholic Congress of Austria is scheduled for September 5 to 8 in Vienna. The importance of these assemblies in the reawakening of Catholic life in Austria which has taken place during the last decade is evident from even a superficial glance at the history of these last ten years. From them has sprung the movement towards the re-Catholicizing of the press, which has crystalized in the Piusverein, and the spreading of the admirable diocesan organizations over the whole of Austria. Great results were to be expected from the approaching congress. But the unfortunate differences that have arisen out of the events of the last session of the Reichsrath, now threaten to seriously hamper the effectiveness of the Catholic assembly in September. In the Reichsrath the Obstructionist 'bloc' was formed of the non-German political parties and the Social-Democrats. To these non-German parties belong the Catholic Slovenians, and one of their prominent parliamentarians, Dr. Krek, is also one of the best known among the Catholic Slavs in the south of Austria. Dr. Krek was slated to take an important part in the deliberations of the September congress in Vienna. Recently, however, he has been attacked by a member of the Reichsrath from Upper Austria, who expressed his regret that a member of the non-German 'bloc' should be allowed any part whatever in a German Catholic congress. This utterance caused the chief organ of the Catholic Slavs, *Slavonice*, to declare that neither Dr. Krek nor any other Catholic Slovenian would take part in the Vienna deliberations. It is very much to be deplored that political differences should be dragged into what is intended to be a purely non-political movement towards Catholic social reform in Austria. On the other hand, the Vienna congress, as its promoters are insisting, is not German but Catholic, and the organizations which it brings together are left the fullest freedom in the field of their national politics, while they are united as Catholics in the effort to rid the monarchy of the dreadful incubus of free-thought and irreligion which have brought upon it so many evils. Nothing could exemplify better than this incident the nature of the difficulties with which Catholic Austria has to contend. The power that shall weld so many jarring national elements into one can be no other than the power of the Catholic faith. This is, I think, the conviction of every truly patriotic Austrian.

## CORRESPONDENCE

## The Outrages at Barcelona

The following letter from Tortosa, Spain, gives a graphic account of the revolt in Barcelona, and particularly of the heroic defense by the Jesuits of their college and property in the inflamed district. The letter is from the pen of one of AMERICA's regular correspondents abroad:

COLEGIO DEL JESUS, TORTOSA, AUGUST, 2, 1909.

TO THE EDITOR OF AMERICA:

So far we are safe, but how long we shall be so is now the question, as our Fathers in Barcelona are dispersed in private families; while word has come that our communities at Valencia have been forced to seek refuge in houses of friends. To North and South of us the disorders exist. Will they break out in Tortosa? No one can answer. The Republicans are strong here and the wonder is that they have not attacked us. It is nothing but the spirit of France breaking loose in Spain. It is a war against religion and order under the cloak of opposition to the war in Africa.

No pen can picture the terrible scenes in Barcelona during the past week. Thirty-five or forty convents and churches, at the very least, were sacked and destroyed. The nuns were driven through the streets, insulted and maltreated brutally. People feared to invite them into private homes as it would have brought the wrath of the mob upon themselves. Some of these poor unfortunates found refuge in the jail. The Jesuit college and church were stormed day and night, but three brave lay brothers, with many Catholic men to aid them, stood heroically by the buildings and poured forth such an intense fire from their muskets that the Republicans were forced to retreat after each attempt.

Their dead and dying warned them that the buildings were not to be captured while the brave defenders had a cartridge left. At Sarria, near Barcelona, their boarding college was in great danger. Father Iñesta, the Provincial, happened to be at Sarria when the danger was at its greatest. When the sky was red with burning churches and convents and the mob, driven before the artillery, was rushing towards Sarria, Father Iñesta sent the community to private families. An old Carlist soldier, he feared nothing, and determining that the most beautiful college of his Province was not to be destroyed, he gathered several Fathers and brothers and a few servants around him, and directed the defence. With pistol in hand he awaited the attack. Fortunately the cavalry came just as the mob was reaching Sarria.

What will be the end of it all? That the troops have shot down a thousand in the streets seems certain. The artillery mowed them down! Fortunately, Maura and his government have shown themselves determined to crush all resistance on the part of the Republicans. Three hundred soldiers are in Tortosa! The coast guards have been called into the city or town and are strengthening the Civil Guard. The first attack will be against us! If the Republicans attack us, there will be shooting, and it will not be the Republicans alone who will do the shooting. Our superiors have long since learned not to depend upon the Civil Guards! The college in Barcelona showed the Republicans the effects of the lesson. However, I think the worst is over, though

the news from Valencia is not encouraging. All religious houses have been closed, and the inmates have taken refuge in private families.

AUGUST 4.

I have waited two days before mailing this letter. The Jesuits at Manresa are dispersed in private families. Three churches belonging to convents destroyed! In one pueblo the Christian Brothers were driven, stripped to the waist, through the streets and scourged with whips. One asks how all this happened in a Catholic nation? While Spain is Catholic (that is, the majority are Catholic), there is no denying the fact that the press of Spain is either openly or secretly irreligious. The Catholic press is not what it should be. The Catholics have no fighting spirit. While they quarrel about the cause of Don Carlos, or question whether the present Government is Liberal, Catholic or not, the minority of Liberals and Republicans, with a well-regulated press, carry the city elections.

The Pope has warned the Integrist of the danger. They know more than the Pope! "He does not understand the situation." While they quarrel among themselves, churches are being burnt down, the nuns and priests driven through the streets, and what will be the end? If the Catholics do not unite, and there seems no hope, Spain in a few years will be a second France. They do not realize the danger, and that is the worst of it.

AUGUST 5.

I think the danger is now past. Quiet everywhere, though three Provinces are under martial law. The Government has been firm, and shot down all without mercy. Had the Liberals been in power the day would have been lost. No fear now of attack here. C. J. M.

## Argentina's Knights of Columbus

BUENOS AIRES, JULY 23, 1909.

Since my last letter the pastoral and agricultural districts have benefited immensely by heavy showers, but there are still fears that the year will not come up to the general average, or even prove so good as the last year. Argentina's proverbial luck was not in the ascendant when the Government undertook to act as arbitrator in a frontier dispute between Peru and Bolivia. The issue was as old as Colonial times, and its difficulties were not minimized by the war waged by Peru and Bolivia against Chile. Bolivia and Argentina were always good friends, and a certain rivalry between Argentina and Chile sufficed to encourage Peru to submit the issue to Argentina, which had not any direct interest in the disputed region. The decision of the Argentine Government was to be officially notified to the representatives of Peru and Bolivia on July 9, the anniversary of Argentine independence. Unfortunately, the press got the outlines of the award, and published them twenty-four hours earlier. On the ninth, the Bolivian Minister received orders from his Government to abstain from any act which might be construed as acquiescence in the verdict. Instead of repairing to the Government House to hear the decision, he sent a message some time after the time fixed, pleading indisposition. This annoyed the Argentine Government, and for the following forty-eight hours there was danger of a breach of the peace. Whilst Jingoism was rampant in both capitals (Buenos Aires and La Paz), it soon became evident that the quarrel was one affecting Peru and Bolivia only. Bolivia tendered a formal apology for the conduct of the people of La Paz,

who had stoned the Argentine Legation, and the apology was accepted. But the Argentine Jingoos are still at fever heat. The action of Bolivia, one of the signatories of the Peace Conference, will be denounced by Argentine to the tribunal of the Hague. In spite of Bolivia's action, Peru will occupy the territory awarded to her, and then the trouble will begin. I do not anticipate difficulties between Argentine and Bolivia, but between Bolivia and Peru there must necessarily be much friction for some time to come.

In my last letter I mentioned the successful founding of a branch of the Knights of Columbus. The history of the movement in South America is quickly told: A few prominent Catholic gentlemen, lay and clerical, recognizing the need of a society of this nature, conferred with Dr. James P. Kelley, of Jamaica Plain Council, No. 120, of Boston, Mass., who was then on a visit to Buenos Aires. Dr. Kelley was only too pleased to second the idea, and help forward its realization. A meeting took place on July 4, 1908, when a petition was drawn up and signed by Dr. Kelley (president of the meeting), Mgr. Lorenzo E. MacDonnell, Father Vincent Logan, C.P.; Father Searty, Father Patrick Welsh, C.P., and Dr. Santiago S. O'Farrell, National Deputy and a leading lawyer of this capital. Dr. Kelley presented the petition to the Supreme Knight at that time, Mr. Edward L. Hearn. At the January meeting of the board, the directors consented to the extension prayed for, and appointed Dr. Kelley Territorial Deputy for the whole of South America, a territory, by the way, twice as large as the United States of America.

The first initiation was held on June 15. The second took place on the thirteenth inst., and at the present moment we have 129 Knights of Columbus, a goodly nucleus to carry on the work which is, I believe, destined to do great things for Catholic unity in South America. I would like to say a word for Mrs. James P. Kelley, whose capable assistance has materially contributed to the success, so quickly achieved by her husband, who has the matter so much at heart that he has spared neither time nor trouble, nor expense.

The attitude of the leading papers towards Catholicism is well illustrated by the sarcastic utterances of *La Nacion* of Friday, 16, in which it speaks of the introduction of "Catholic Freemasonry," as it contemptuously dubs the Knights. Had the meeting been for the initiation of Free Mason, *La Nacion* would have spared its sarcasm; for the Masons in Catholic Argentina are so strong that even *La Nacion* cannot afford to offend them. And to offend our local Masons it is quite enough to express approval of any really religious initiative.

The Fourth of July was celebrated by the Americans resident in Buenos Aires on Monday night (5th). The new American Minister, Mr. Sherrill, was present and made a speech which was duly reported in all the local papers, and created a very good impression. The Minister is an able and courteous gentleman, and a thorough American. I feel quite satisfied that in him the American interests in Argentina will find an able and untiring champion.

E. FINN.

### The Twentieth Eucharistic Congress

COLOGNE, AUGUST 12, 1909.

From August 4 to August 8 our ancient city witnessed a splendor and enthusiasm seldom rivalled in the two thousand years of her history. The whole city with its population of three hundred thousand Catholics had but

the one thought, to honor the Eucharistic God and to edify the crowd of strangers who had come to visit them.

The first great act was the solemn reception of the Holy Father's delegate, Cardinal Vincent Vannutelli. A flotilla of eight large boats, accompanied by an endless number of smaller craft, yachts and motorboats, steamed up the Rhine to meet him. The inhabitants of the many towns, hamlets and villages along the river vied with one another in showing their veneration for the representative of the Vicar of Christ. For nearly two hundred miles the churches, dwelling houses and other buildings on both banks and high up on the hillsides were adorned with garlands, bunting and flags; the people were lined along the river in picturesque groups, cheering as the Cardinal's boat approached, and the ringing of the church bells and booming of cannon accompanied the procession down the majestic river.

The archbishop, well knowing the exuberant spirit of his gay Colonese had forbidden all cheering. Under a canopy, hung with priceless Persian rugs, the Archbishop of Cologne, Cardinal Fischer, bade welcome to his Eminence, and the mayor, Chief Burgomaster Wallraf, welcomed him in the name of the three hundred thousand Catholic citizens. The Legate then moved in solemn procession to the grand old Cathedral, through streets thickly crowded, but silent as if in a church—perhaps the greatest ovation possible.

Needless to say, all Cologne had put on jubilee attire. There was a profusion of garlands and festoons, and flags, Papal, German and foreign; the oldest inhabitant did not recollect having seen anything like it even during the celebration of the fiftieth Catholic congress of Germany, which took place some years ago. The non-Catholics helped along in decorating the houses and streets. The decorations were especially copious and elaborate in those streets and squares through which, on the last day of the Congress, the procession was to pass. Three places were especially remarkable for the taste and unity of design and the elaborateness of decoration; the Cathedral square, the St. Gereon street, in which the Archbishop's residence is situated, and the Neumarkt, an immense open square where the first Sacramental blessing was to be given. The arches of triumph, festoons, flagmasts, trees, signs with inscriptions referring to the Blessed Sacrament, pictures and statues, all artistically arranged, gave the appearance of a real fairy land.

As I am speaking of the decorations of the city let me describe the procession on Sunday, the conclusion and climax of the solemn event. Its course was three miles long. Seventy thousand men took part in it. No women took part in it with the exception of the members of the religious sisterhoods, about a thousand in number, who, reciting the rosary, formed one of the most impressive sections and by their very modesty preached a most eloquent sermon. The number of societies was about six hundred, with their banners and officers in full regalia. Prominent among them were the nineteen societies of university students, in their gorgeous dress, and the section of the foreign delegates, praying and singing in their own language, and preceded by the colors of their country and by a sign giving the name of the nationality. The most splendid group were of course the long train of the secular and regular clergy, the two Cathedral Chapters of Cologne and Aachen and the more than seventy bishops and mitred abbots. The Blessed Sacrament was carried by the Legate and followed by three other Cardinals, the Apostolic Nuncio of Munich, Mgr. Frühwirth, O.P., and the Rev. Prince Max of

Saxony. Then came the representatives of the city of Cologne, the members of the committees and many of the members of the Centre party, the German and foreign nobility, etc.

The altar on the Neumarkt, a masterpiece of art, stood on a platform which was wide enough to accommodate the bishops and clergy and so high that the Blessed Sacrament could easily be seen by the multitudes that crowded the square. A choir of fifteen hundred select singers carried out with admirable precision the festal hymn composed for the occasion. Few could kneel down when the Cardinal gave the blessing, so packed was the place. A second time the blessing was given from the steps of the central gate of the Cathedral, "the most beautiful doors in the world," as King Frederic William used to say. The women had avenged themselves by occupying so far as they could succeed the interior of the Cathedral before the procession returned. Here the blessing was given a third time. Nobody will forget the overwhelming impression made when the *Tantum Ergo* was sung by that international and truly Catholic gathering. This great act of homage paid to the Eucharistic God in return for which He Himself imparted the Sacramental Benediction, was the conclusion of the Congress. Let me add that the procession went off without hitch or difficulty, a proof that the committees headed by the Bishop of Namur, Mgr. Heylen, had made the arrangements admirably, and that they were very strictly obeyed.

This public demonstration of faith was indeed a joy for Heaven and earth, and will serve to perpetuate in the minds of all of us the memory of the deep impressions we received during the whole Congress. Another not less great spectacle was the reception of Holy Communion which went on during the Congress. For hours and hours every morning priests were busy at the communion rails in all the many churches of the city. In six churches the Blessed Sacrament was constantly exposed for adoration. In the Cathedral a Pontifical High Mass was celebrated daily, and on Sunday the Cardinal Legate pontificated in the presence of all the bishops and dignitaries.

It was remembered with great satisfaction that St. Thomas Aquinas, the author of the office of the Blessed Sacrament with its devotional hymns, studied in Cologne under Blessed Albertus Magnus, who lies buried in the church of St. Andrew.

Yet all this honor paid to Christ in the Sacrament of Love was only one part of the doings of the Eucharistic Congress. Not the least important were the discussions, the popular lectures and sermons delivered during those three days. In one of his addresses the Cardinal Legate said: "As this splendid Cathedral stands a treasure for the centuries to come, so the record of the work accomplished in this Congress will remain a '*Monumentum Ære Perennius*,' a monument more durable than brass, and future generations will turn to its sermons and discussions for instruction." This feature of the Congress deserves a special communication. C. S.

#### Motu Proprio on Free Schools

ROME, AUGUST 11.

To grasp properly the meaning of a Motu Proprio, shortly to be issued by the Pope, concerning the reform of lay public schools in Rome dependent on the Holy See, some knowledge of the actual state of the case is neces-

sary. Almost from the time of the Piedmontese invasion of Rome, Pius IX, and particularly Leo XIII, began establishing in the various wards of Rome public elementary schools under the care of lay teachers, supervised by the Pontifical School Commission. The benefits of these Christian schools to the people are undeniable, especially in saving them from the Protestants who opened schools as part of their proselytizing propaganda. In the course of time these schools were found to be no longer necessary, owing to the increase of religious communities and houses of which teaching was the object. Hence the need of a reform, which is to take place along these main lines: the present school buildings are to be used for industrial schools, or special course schools, which may be attended by pupils who also attend the municipal schools in which, owing to a recent decision of the Bloccard Roman municipality, religious instruction has been suppressed. Hence, as well as a reform, there is also to be a providential transformation of an establishment which is to go on doing good to the Roman people.

Apropos of the reform of ecclesiastical schools in Rome, of which so much is being said, it is now asserted that only very secondary modifications are contemplated, and that the importance of the matter has been exaggerated.

Although it is not yet officially announced, it is more or less certain that the name of the new Russian Minister to the Holy See is De Boulatzof, at present attached to the Russian Embassy at Berlin. He will be the fifth Russian Plenipotentiary to the Vatican since the renewal of diplomatic relations under Leo XIII. There is also to be a change of ministers at the Bavarian Embassy. The present Bavarian Minister has reached the diplomatic age limit in force in Bavaria.

The exchange of courtesies between the Papal Legate to the Cologne Congress and Emperor William brings up again the question of the relations between Germany and the Vatican, and the position of the Centre party. Whatever may be said the lines were clearly laid down five years ago, in a letter to the Cardinal of Cologne, which stated that the Centre party was autonomous and independent of ecclesiastical control. In spite of this many go on calling it a clerical party, whereas it is nothing but a political party guided by Catholic principles.

The Centre party has come out well in recent political events. If it succeeds in keeping its forces united, Bülow's successor will have to come to terms with the Centre or dissolve the Reichstag.

At Cologne and several other places, meetings of influential Catholics have been held to discuss the advisability of bringing out more clearly the character of the Centre party as a political party acting upon Catholic principles, and also to put the powerful Volksverein into a closer touch with the episcopate. Owing to the coincidence of these meetings with the Cardinal Legate's visit, gossip was started that he had a special political mission. It was only gossip, as the Cardinal's mission was a purely religious one.

Usually the Roman Curia is in vacation from August 9, but this year the congregations are working in relays. Vacations are being taken in turn. The real work, however, of the Curia will not begin until November.

The fall of Clemenceau raised for a moment the question of the possibility of a change in the attitude of the French Government towards Rome. However as long as Freemasonry remains in power it makes but little difference who is at the head of the Government; and the very fact that Briand, the mainstay of the separation

law, has been chosen as premier is pledge enough that things will remain unaltered. Forty years have seen many changes in France's history, and progress on the down-grade from the ideals of McMahon to Clemenceau, the Communist, and Briand the Socialist, has been very rapid.

L'EREMITE.

### Germany's Tax Laws

The most strenuous opponents of the new German tax laws were the National-Liberals. Their whole endeavor was to shift the taxes as much as possible from their own millions on to the people at large or on the land-owners. Failing in this they prophesy an era of calamity to commerce and industry under the administration of the parties that eventually succeeded in granting to the Empire the revenues so badly needed. In answer *Germania* offers no counter prophecy but points to the record of the past thirty years. This has been a period of very active social and economic legislation under the auspices of practically the same parties that voted for the tax laws, chiefly the Centre and Conservatives. It is not necessary for them to use high sounding words of promise; they have facts to show.

In 1882, shortly after these parties had come into power, the agricultural population was, in round figures, nineteen millions, among whom there were eight millions of workers. In 1907, the official census of occupations gave an agricultural population of 17,681,000, with 9,881,000 workers.

During the same period the part of the population which is supported by factories and similar industries rose from sixteen millions with six millions of active workers, to 26,387,000, among whom there were 11,256,000 active workers. The population depending on commerce increased from four and a half millions with one and a half million workers, to 8,278,000 and three and a half million workers.

In 1880 the capital invested in stock companies was a billion dollars, including the private railroad companies, of which there was a large number. These were subsequently taken over by the State, but in spite of that fact the stock companies now absorb in capital five billion dollars. In 1880 imports were not quite a billion, and exports only six hundred million dollars. At present imports are two and a half billion and exports two billion. From 1878 to the present time the commercial navy of Germany increased from 200,000 registered tons to eleven times that number. In 1880 the revenue tax in the Kingdom of Prussia yielded eighteen million dollars, in 1908 sixty million. In the short ten years from 1895 to 1905 the number of multi-millionaires multiplied wonderfully, in Aix-la-Chapelle from eighteen to forty-four, in Barmen from nine to twenty-four, in Bonn from twenty-two to thirty-six, in Berlin from 445 to 535, in Cologne from 81 to 112, in Kiel from one to ten, etc.

Figures now and then lie, but these figures can hardly deceive us. The past quarter of a century has been for Germany a time of an enviable progress in all lines of material development and prosperity. It was brought about while and because the present majority held sway in the parliament. They have fully proven their ability to govern. The only class which did not make such rapid progress is that of the farmers. Yet it was on them that the National-Liberals, the representatives of commerce and industry, intended to put the burden of the new taxes.

M. L. GERBER.

### IN LANDS AFAR

#### From the Sunny Caribbean Shores

##### I.

It was not exactly for my health that I took passage, some short time ago, on the Anselm, a boat of the United Fruit Company, of Boston. I had never been sick in my life, and the crisp October air of Michigan was very pleasant when I heard the call of the tropics. Still, I answered the call, and after a rapid journey to Mobile, I sailed from that port for the capital of British Honduras, the quaint city of Belize. The trip down the Mobile Bay and the Gulf was about as dull and uninteresting as I can imagine any sea trip to be. In the four days' sailing not a single vessel was seen; the sea was as calm as a mill-pond, and there were only ten passengers on the boat. It was a decided relief when we saw the headlands of Yucatan vaguely looming on our right, caught a glimpse of a light on Isla de Mujeres, and we began to take some interest in the flight of time. The air had grown so balmy that we preferred the deck to the cabins at night, and tried to be poetically impressed by our first glimpse of the Southern Cross. Candidly, it disappointed me, this much written-of constellation of the southern sky. It stands out clearly, but, as a cross, it is not a great success. I fancy the poets were more impressed by the bright array of luminaries surrounding the constellation than by the Cross itself. The Swan, the Eagle, and four stars in Sirius show the cruciform setting more perfectly than does the Southern Cross. But the stars are not so bright in the other constellations.

Soon we noticed that our boat was winding a very devious way through the waters, and our progress seemed to be remarkably slow. The captain told me that the currents in the Caribbean are very strong and very changeable and that we were now working against them. Sometimes they play havoc with the ship, as was evidenced only last year when they hurled three or four of the Fruit Company's boats on the reefs, with more or less injury to the craft and a big loss to the company. Navigators have to be wary as they sail these waters, for the currents are always a menace.

Gradually we began to move among pretty islets, thickly clad with green, and appearing like gems on the surface of the sea. I expressed my admiration for them and wondered why there were no habitations visible on any of them. A native of Belize, a passenger, looked at me quizzically, as if doubting whether I could be in earnest in my words of admiration. "Have you ever been down here before?" he asked. Learning that this was my first experience of life south of the United States, he appeared to be satisfied that I had been in earnest when I admired the islands. "But," said he, "you must know that those islands are not habitable. The trees you admire so much for their verdure are only mangrove

clumps, and the islands within a few feet from the shore are swamps of the most forbidding kind—utterly worthless and breeding swarms of stinging insects. They are merely portions of the coral reef that fringes the whole line of the coast down to Guatemala." Later experience verified the statements of the gentleman, and I cannot conceive of a more desolate and dreary scene than a mangrove swamp in the tropics. The mangrove has a way of going up high into the air, its roots rising far out of the ground, so that the trees appear to be standing on posts. And from the topmost branches come down long, lithe streamers, which reaching the ground, take root and shoot up as new trees to continue the growth of the parent trunk for many miles through the low-lying regions along the coast. And the growth is so thick that the swamps are literally impenetrable. I had often heard that word before seeing for myself how aptly it expresses the conditions of tropical forests and swamps. And I can now understand how necessary for all who have to go into the "bush," is the machete, the big, sword-like knife so much in evidence everywhere in this part of the world.

Sailing lazily, as it seemed to us who were not sailors, we threaded our way in and out and around and around, until one became bewildered with the turning and twisting among the islands. Then we saw houses on some of the larger Cayos, or Keys, and groves of cocoanut-palms, with their beautiful fronds and fantastic trunks. We came in sight of Belize early on the morning of our fifth day from Mobile, and for over an hour after we could distinguish the windows in the houses we were winding our way to the harbor by following buoys that seemed to have been dropped from a balloon, at random, so sinuous is the channel for vessels of any draught. Finally we dropped anchor, and we were still—at least so it seemed to me—far away from the town. I asked why we should be kept waiting here and why we did not make for the pier. I was told that there was no pier, and that satisfied me. I waited, but for what, I could not well say. Soon I saw coming towards us a fleet of sloops, "lighters," which were to take off passengers and cargo for Belize. They made a pretty picture, as the light breeze made it necessary to tack frequently to cover the mile or more between the city and the anchorage. In the morning light the town looked very attractive. The white houses along the foreshore, the old-fashioned courthouse, the steeples of the churches, all backed by palms and eucalyptus, tamarind, mango, almond and mayflower trees, made a neat appearance; and in the absence of factory chimneys and skyscrapers one felt that he was no longer in the land of the strenuous life. The peace and quiet of the morning were not disturbed by the clang of electric cars, the rumble of carts, or the confused noises of Northern cities in the busy hours of the day. We were in the land of "*mañana*," the day that never comes.

A perfervid poet once wrote some lines about Belize, and the words of his opening stanza came to me as I

leaned on the rail and watched the lighters approach.  
Where the sunny Caribbean leaves the mangrove-  
mantled keys,  
And the royal palms are waving in the balmy ocean  
breeze;  
Lies a crescent-curving haven, where embowered 'mid  
the green,  
Snowy homes reflect the sunlight, in a tropic fairy  
scene.  
High above the flashing waters, osprey, frigate-bird and  
gulls,  
Shrill a loud and raucous chorus to the precious freighted  
hulls  
That from out the winding river, bear their treasure  
over seas.

Drowsy-quiet is the sunshine, on the town of old Belize.

Here, indeed, were the trees and the sunlight, and some of the birds, with pelicans by the score, but the balmy ocean breeze was very hard to find. Still, something was blowing the sloops nearer, and we hoped to be on land before night. As far as we could see from the boat, the shores, north and south, were low, reaching away for miles without any rise. The land was flat, apparently a dull stretch of swampy soil for leagues inland. Dimly outlined towards the south, were some detached hills, the Manatee and Stann Creek mountains, and beyond them, higher and more continuous, rose the ridges of the Cockscomb mountains, some of whose peaks, I was told, rise to a height of more than 3,000 feet. But Belize and the adjacent country lie only eighteen inches above the sea level, and it is only twelve miles back from the coast that the land is valuable for cultivation.

The lighters are alongside now and we take our places, haphazard, to be carried ashore. Passengers pay twenty-five cents if they take no luggage, fifty cents if they want trunk or valises. And the visitor for the first time to Belize finds the trip in the lighter worth the money, for the curious pleasure he will have in trying to make out what the sailors are saying. The "Creole" of this region is a dialect of English which dispenses with any words that the speaker doesn't want to use, and that permits him to employ old expressive terms, common enough in Elizabethan days, but now uttered with an inflection and mispronunciation that makes school-masters and purists feel the cold shivers run down their spine. Even now, after considerable effort, I cannot understand the workingmen when they converse in "broad Creole," with its convenient omissions of verbs and possessives and its odd turns of expression and ready adoption of Spanish or Maya terms. And the utter unconcern of our ferrymen, as to whether we got to shore before dark or not, made me feel the lethargy of the tropics, and in a short time I really did not care, either, it was so pleasant just to sit there and drift and look about and be quietly amused with the strangeness of our position.

V. E. F.

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 28, 1909.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

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### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (16s.)

### Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U.S.A.

CABLE ADDRESS: CATHREVIEW.

### Helping the Offense They Blame

In the excitement of a political campaign, *El Heraldo*, a newspaper of the city of Mexico in the Liberal interest, recently published a scandalously irreligious caricature of Our Lady.

The Liberal party in Mexico is ostensibly, and at times ostentatiously, the party of politics divorced from religion. The practical working of this theory gives to Mexico a party in which irreligion, active and aggressive irreligion, sways its councils and directs its action. What ordinary prudence, therefore, should have prevented, excessive party zeal brought about, for theoretical disregard of religion became practical contempt for religion, and the odious cartoon appeared in *El Heraldo*.

But the Liberals had overshot the mark. Vigorous protests from leading citizens of the capital proved how greatly such vulgar indecency was resented by the Catholic element in Mexico, and how egregiously *El Heraldo* had blundered. Not content with voicing their indignation through the press, the Catholics organized a pilgrimage of reparation to the national shrine of Guadalupe in the suburbs of the capital, and gave a striking proof of their deep-seated religious sentiment. Seeing the storm that it had raised, *El Heraldo* made a lame apology for the appearance of the cartoon, and announced once more that its policy was to have nothing to do with religion.

*El Pais*, a newspaper of the same city, commenting on the event, says very much to the purpose: "The irreligious press has grown strong (in Mexico) thanks to the support that it has received from Catholics who, through want of reflection or from mere shiftlessness, have lent it financial aid by buying what it prints. They are, therefore, accountable in some way for the demoralizing and anti-Christian doctrines contained in its publications."

This is a great truth that not a few might take to heart; for difference of place does not imply difference of prin-

ciple. What, it may be asked, are a few cents spent for a book or a paper? Whom will they enrich? How do I encourage irreligion or immorality by gratifying, at the cost of a few coppers, my liking for local news or the romances of the Associated Press? There is but one answer to these and similar queries: One soldier does not make an army; but, if there were not one soldier, there could be no army. The trifling aid given by one is augmented by the trifling aid given by another, and thus the conscientious Catholic unwittingly, perhaps, helps the cause of irreligion and makes it a power in the land. Business, society or politics ought never to make a Catholic a traitor to his conscience and a friend to the persecutor of his faith.

### A Word for Spain

It is so rare a thing to find an appreciative and kindly word in the scant press notices and comments our newspapers and reviews publish about Spain, that the considerate sketch one finds in "The Spectator" column of *The Outlook* of August 14, affords pleasurable reading. How unfortunate it is for the good people of America that there are not many more among us in whom "a memory will illumine the present situation." One does not like to make the charge, but surely there is an evident prejudice among our otherwise fair and impartial critics when touching upon incidents of Spanish life and history. Yet there have been those among us, great names in American literature, who knew and loved Spain, and who in their actual contact with its people learned to put aside unfairness and to write in sympathy with a people always high-spirited and noble even in the misfortunes that overwhelmed them. One touch in *The Outlook* sketch is unfortunate. Knowing and loving Spain, as the writer professes he does, why does he find it but "natural" that during the recent crisis in Barcelona the mob should make "the cloisters a focus of their enmity?" Had he profited, as he might have, by that visit to Spain ten years ago, had he really learned the lesson of devotion to which he refers so touchingly—the devotion of Catholics to "Maria de los Dolores," he would not have marred a beautiful tribute by a fling of unthinking prejudice. They who made "the cloisters a focus of their enmity" were not Catholics—as they were not Protestants. They were a rabble like to that which made the night hideous in the Haymarket riot years ago in Chicago—men who are but plain enemies to all religion and morality, and who in their madness of passion care naught for the disgrace they bring upon their country.

### Colombia's President

Señor Ramon Gonzalez Valencia, the new president of Colombia, was born in the province of Santander about fifty years ago, of a distinguished family. Always a zealous Catholic, he risked the loss of his immense es-

tates in defending the Faith against the Masonic revolutionaries and won therein the reputation of being the ablest soldier of Colombia. Elected Vice-President with Reyes without solicitation, he resigned for the sake of harmony when he found himself at variance with the President in State policies, though in religious matters they were at one. A good Catholic himself he has had all his numerous family educated in Catholic colleges and convents. A man of proved integrity and high intellectual accomplishments, his views on home and foreign policy are in accord with those of his people. His character and ability are guarantee that he will maintain the Catholic constitution of Colombia as did Reyes, and show, moreover, due regard to the sentiment of the nation. The fact that men of such calibre are freely elected as chief magistrates would seem to prove that the Colombian people have a right understanding of representative government. Perhaps we shall yet find that there are other South American republics that know how to exercise the franchise.

#### The Late Rev. George Tyrrell's Funeral

The London *Times*, August 5, has an editorial on "The Funeral of Father Tyrrell," which would probably have been milder in its condemnation of Bishop Amigo's refusal of Catholic burial had the editor read the Paris *Univers* of July 29, wherein appeared a long letter from Abbé Brémond explaining his own conduct in every detail. *L'Univers*, commenting on this letter, points out—that the Abbé, saturated as he is with Modernist principles, signally failed to do his duty as a Catholic priest standing by the deathbed of an excommunicate, and that, by blessing the grave and reciting the prayers customary on such an occasion, he formally disobeyed the prohibition of the Bishop of Southwark. Although the Abbé, according to his own account, took advantage of several flashes of consciousness to conditionally absolve Father Tyrrell each time, although he feels sure that the dying priest recognized him at least twice and on these occasions the Abbé "said to him quickly what he had to say," yet he not only made no attempt to obtain some sign of retraction or regret, but he distinctly affirms that "no power on earth could have prevailed upon him [Abbé Brémond] to do so." His excuse is that a complicated interrogatory would have been necessary. But it would not. All that he need have done, as *L'Univers* says, would have been to ask the dying man if he retracted his errors, and an affirmative sign of any kind would have been enough.

The *Times* blunders egregiously when it writes: "We may note with surprise the inconsistency in treating the scholar and theologian as an outcast and in administering to him the *Viaticum* (italicized by the *Times*), the sign and symbol of reconciliation." Now, in the first place, it is well known that the viaticum, *i. e.*, the Blessed Eu-

charist, was not administered to Father Tyrrell, because he was physically incapable of swallowing anything; and secondly, the priest who anointed Father Tyrrell did so as a forlorn hope at a moment when it was impossible to detect any sign of consciousness, whereas between the Extreme Unction and death there occurred many lucid moments when a brief retraction might have been secured by a truly Catholic priest. Failing this, the Ordinary of the diocese, seeing that the false friends who had guarded Father Tyrrell's bedside openly gloried in his having retracted nothing, was in duty bound to forbid a Catholic funeral.

#### No Return Ticket

An article in *McClure's Magazine* describes "the Pope of the Poor" and revives the old story of the "return ticket to Venice" that Pius X did not use when he was elected Pope, and which he is alleged to have given as a souvenir to the King of Greece. This "good story" of the ticket, which has been wandering about in the press ever since the Patriarch of Venice became successor to Leo XIII, has been spoiled by the Pope himself. At the recent election of the head of one of the religious orders in Rome the choice was a surprise to all and especially to the candidate who had started for the gathering with a return ticket. "Just like the Pope," said a chorus; but when this was repeated in the presence of Pius X he at once added: "The fact is true in the case of your Father General, but when leaving Venice for Rome my ticket was taken from me and it was not a return one." This statement is given on the authority of one of those who heard the Pope make it, and thus disposes of another of the many fables about the Pontiff.

#### The Constitution of Canada

This summer the Dominion of Canada celebrated the forty-second anniversary of its Constitution. Canadians who view with satisfaction the working of the British North America Act, during nearly half a century, point with pride to the fact that the example of their country's success has established a precedent for the constitution of the South African Union. On the other hand, a Canadian correspondent of *The Times* asserts that the British North America Act is very faulty. Too much power of patronage is reposed in the Federal Government. The N. Y. *Sun*, of August 23, commenting on this letter of the correspondent of *The Times*, says: "It is plain enough that if the Administration at Washington had the whole and absolute control over appointments to the Senate and the exclusive authority to appoint State as well as Federal Judges, together with the Governors of States, a veritable obligarchy would be established in the American republic." But the *Sun* evidently does not realize that the power vested in the Lieutenant-Governors of Canadian provinces or even in the Governor-General

of the Dominion is as nothing compared to the veto power so freely exercised by the Governors of our States and never exercised by the Lieutenant-Governors or Governors of Canada. The Premier of each Canadian province is the real ruler of that province, and his tenure of office depends altogether on the popular vote. As to the nomination of Judges by the Federal Government of Canada, this has been found to work better than the system of election by the people. The judiciary of Canada compares favorably with ours.

The composition of the Dominion Senate presents a graver difficulty. At the beginning of Confederation, in 1867, it was intended that this body, made up of appointees of the Crown, should be above partisan considerations and unamenable to party discipline. This expectation has been disappointed. When the Laurier administration came into office, thirteen years ago, the Senate had a large Conservative majority, as from 1878 to 1896—the unbroken Conservative reign—only one Liberal had been appointed to the Upper Chamber. During its first four or five years of office the Liberal Government was so greatly embarrassed by the Conservative preponderance in the Upper House that there was serious talk of mending or ending the Senate. But, as the Senators were all elderly men, a number gradually died off (although one actually held his seat and voted intelligently till his one hundred and first year), and their places were invariably filled by Liberals, not one single Conservative having been appointed since 1896. As soon as the Liberals had thus secured a majority in the Senate, the party ceased to consider any radical measure of reform. Meanwhile the years of struggle between the Commons and the Senate had served merely to preserve the Liberals from any too flagrant departure from Conservative principles, and, once having acquired the habit of avoiding unwise reforms, they have since continued in the same groove with the approbation of a docile and secure Senate.

The trouble will begin again, however, as soon as the Liberals are ousted. About ten years ago Sir Wilfrid Laurier advocated a joint vote of the two houses under certain conditions, a suggestion which has since been adopted in the organic law of the Australian Commonwealth. Sir Richard Scott, for many years leader of the Senate, would have two-thirds of the Senators elected and one-third appointed by the Crown. He would also in case of a change of Government have the new administration empowered to appoint new Senators, so as to restore the balance of power. One group of reformers recommends appointments by the provincial legislatures, which would of course, in the case of Conservative legislatures such as those of Ontario and Manitoba just now, diminish the present overwhelming Liberal majority in the Senate. Others, and they are many, advocate popular election. But in truth the question as to how the Senate is to be reformed is one on which no agreement has as yet been reached.

### Where Women Excel

The Census Bureau would seem to have suddenly developed into a Press Bureau, so frequent, and so regular, and, let us add, so interesting and instructive are the reports it has been sending out lately. Its latest bulletin deals with the statistics of the religious bodies of the United States. We have about 33,000,000 who are professed church members, besides, of course, many who have not forsworn religion although they belong to no church. Of church members 61.6% are Protestants, and 36.7% Roman Catholics, which would make a total of 11,111,000. This does not include children who have not yet made their Communion, so that to this figure should be added about two and one-half or three million more. Women excel in church membership, being 56.9% of the church members, whereas men are only 43.1%. In the Catholic Church they are only slightly over one per cent. more numerous than men. Even there also they are in the lead.

Woman, therefore, excels in the very best of things, religion. Her nature is more refined than that of men; she is regarded as having an intuitive appreciation of moral values; she has a keen sense of responsibility and an earnest solicitude for whatever concerns the welfare of the race. She is the mother fashioned to impress on her offspring the finer qualities of her own soul and body; she is ordained by the Creator to keep and transmit the image and likeness of God in the human creature. She is the bond with the Maker and Lord of all things and in this bond or bondage religion consists. Her beauty, tenderness, sympathy, all reflect the Divine attributes which most attract us to the Father Almighty.

No mother, no true woman, can be an atheist. Life has meanings and purposes for her which men scarcely divine. It is easy to call her the weaker sex and to attribute her religious propensities to her emotional nature and liking for ceremony and whatever appeals to the eye or to the imagination. Men are emotional by nature; but their emotions are not usually as pure and elevated as woman's. Men like ceremonial—witness the Masons, the Odd Fellows, the Elks, and hundreds of other societies for men, which use ceremonial without fail as a bait for members. The only difference between emotional man and emotional woman is that for the most part man's emotions are selfish, the woman's unselfish; the man thinks too much of the man to worship aught else; the woman thinks so little of self that her worship necessarily goes out to the only object worthy of it. Women excel men in religion because they were made by the Creator to share in His great work of making, and of saving, and of elevating men.

—•••—  
The Prince of Wales will open the South African Union Parliament. On May 31, 1910, the union will be proclaimed and parliament will be opened in the early autumn.

## AN IRISH ISHMAELITE.

In one of his recent works G. K. Chesterton compared the administration of national affairs to the writing of a love-letter; both should be left to the parties interested, however valuable may be the advice an outsider thinks he can tender. Some such thought must suggest itself to the Irishman perusing "Paraguay on the Shannon," a recent work of Frank Hugh O'Donnell. Flouted by the Nationalist Party of Ireland, rebuffed by the Gaelic League, he sets to work to indite an exposé of the obstinate self-deception of all Irishmen except himself and "Pat" (*nom-de-plume* of Mr. P. Kenny). To anyone acquainted with the domestic history of Ireland during recent years a serious criticism of any act of Mr. Frank Hugh O'Donnell's must appear somewhat in the nature of a gratuitous insult. As, however, the book may chance to fall into the hands of those not conversant with the present condition of Irish politics, it may not be amiss to discuss briefly its main contentions.

That the book was ever intended for circulation in Ireland, even the author would not seriously expect, since the utter ridiculousness of the picture drawn could there excite only sentiments of derision. Like the writings of the notorious MacCarthy, and to some extent of Sir Horace Plunkett, the work must be regarded merely as an attempt to score a "success" by appealing to those who are ever ready to rub their hands with complacent unction at the social enormities of Irish "idolators." The fact that Mr. Frank Hugh O'Donnell still declares himself a Catholic and Nationalist lends to his statements a cloak of apparent truth which they would otherwise seek in vain.

In so far as the author can be said to have a definite purpose beyond that of vituperation, he seems to wish to establish (1) that the present land policy of the Irish party is contrary to all sound economics; (2) that the adoption of this ruinous policy is due to the "political priesthood," who advocate it from purely monetary motives—a suicidal attitude in a clergy entirely dependent on the contributions of the people; (3) that the true friends of the Irish people are not the Catholic clergy, nor the Irish party, but the Protestant landlords of Ireland. It is thus evident from the first that the work under review is only an up-to-date edition of the familiar fable, that every anomaly in the present condition of Irish affairs is to be traced to the Irish priesthood. Were it not for the extreme credulity of people unacquainted with the past and present conditions of Ireland and regardless of her ideals, "Paraguay on the Shannon" would carry its own criticism, or rather would never have been written. To remove from the outset this misconception that Ireland's decay is due either to her religion or to the character of her people, it will be necessary to attempt a hurried sketch of the condition of the country before the occurrence of the English blight, and in doing so we shall quote freely from "The Making of Ireland and its Undoing," by Mrs. Stopford Greene, a work whose value cannot be overestimated.

In the days before English interference, when the Catholic priests could make or mar the country without alien restraint, we find Ireland "a country of active and organized industry." Her markets are "stored with strangers," her harbors with fleets of merchantmen. For example, the quay at Waterford "exceeds the most celebrated in Europe, for to it the largest trading vessels might conveniently come to load and unload, and at a small distance opposite to it lie constantly afloat sixty of them at a time—French, Spanish, Portuguese, Florentine, from the Netherlands and Brittany." The English complain in 1465 "of the large tributes of money given her (i. e. Ireland) by the foreigner, such as must cause the enemies' (i. e. the Irish) increase in wealth." So extensive were her trade relations with the continent that even in Elizabeth's time, after centuries of attempted repression, English state-messengers were compelled to choose

the route via Ireland as the quickest to various parts of the continent. Nor was education and culture neglected. "By their first missionaries they gave to the English the alphabet and the Christian Faith. When the English made return by breaking the Irish schools, and destroying their libraries, they were still forced to recognize the talents of the people—'sharp-witted, lovers of learning, capable of any study to which they bend themselves'—'lovers of music, poetry and all kinds of learning'." "They speak Latin like a vulgar (i. e. everyday) language," even the women. The *ollave* (chief professor of his branch of learning) is entitled to "the King's shoulder (the seat next to him), to have the same portion of meat, and to wear the same variety of colors in his clothes." "In their hierarchy a king, a bishop, and an *ollave* were the three most noble." As late as 1680, after teaching in Ireland had been a felony for generations, an English traveler records that it was a usual sight to see a peasant return from the fields reading a well-thumbed volume of the classics.

With the establishment of English domination, all this is changed. Having failed to destroy Irish commerce and industry by legal enactments, the English sovereigns determined to use force, and set about constructing a navy. All being in readiness, Elizabeth, having secured the murder of Shane O'Neill, appointed Sir Humphrey Gilbert Admiral of the Seas in 1573, granting him and his associates all lands seized from the Irish and the sole right of traffic with Ireland. As Ireland had prepared no fleet to resist such unprovoked attacks, this legalized piracy was the death-blow of Irish commerce. There is no need to linger here over the history of succeeding centuries—the wars of extermination, the brutal massacres in times of peace, the wholesale confiscation of the property of the Church and the people according to the whim of the English sovereign, the ostracizing of Catholics from the political and, as far as could be achieved, from the economic life of their native land, the illegalization of all manufactures and finally even of agriculture. Throughout the whole extent of this gloomy period, the student of history will find it impossible to indicate a single covenant faithfully observed by England. The truces with Hugh O'Neill, the "Graces" of James I, the Treaty of Limerick, the swindling methods by which the Catholic electors were deprived of their votes, the appropriation of Irish revenue to the English throne without authority of parliament, the wanton infringement of the very Act of Union itself, show England's habitual disregard for centuries of the most primary dictates of political justice; upon the absolute transgression of the elemental rights of man—liberty of conscience, the right to labor, security in possession of property without the enforced infraction of every dictate of religion and even of common morality—this is not the occasion to dwell. In the face of even such a hurried presentation of the facts, surely we are justified in asking Mr. O'Donnell what religion (except, of course, by religion he means the people's rejection of proselytism) had to do with the evolution of the present condition of Ireland. Could a Protestant, Buddhist, or Mahometan nation remain prosperous, while it was a felony to work?

Having removed, then, the illusion, so prevalent even to-day in many quarters, that the present anomalous state of Ireland is referable either to her religion or to the Irish character, the task of dealing with Mr. O'Donnell will be a light one. His arguments against the present Irish land policy and in favor of the existing system of dual ownership scarcely call for comment. His view is in direct opposition not only to the universal opinion of Irishmen of the present and past generations, but also to that of every notable political economist who ever lived. It may be pointed out that, contrary to our author's insinuations, English agriculture is, if anything, in a much more disastrous condition than Irish, while in Russia, the only other important country where an analogous agricultural system exists, the agriculturist is virtually a slave. When, therefore, we hear that the priests are exerting themselves to have done with a land system, which

compels the Irish tenant to compete with the rentless lands of the world while carrying a landlord on his back, we can only say "More power to their elbows."

It should indeed be plain to the least sensible and the most bigoted that the priest was not callous to the well-being of his nearest relations and friends. The priest is usually more genuinely Irish than the average Irishman. Yet Mr. O'Donnell's book would lead a foreign reader to believe that the Irish priesthood was some kind of a secret and ghoulish society which assembled at night to plot the ruin of its nearest friends. The writer has probably as wide an acquaintance among the Irish priests as most laymen, and he is sure that the insinuations in the work about the Irish priesthood are the most unfounded and unmoral he has ever seen in print.

But let us glance at Mr. O'Donnell's controversial methods. In the first place, he complains to the extent of twenty pages that his views were not secured by the Government at the public enquiry prior to the drafting of new land legislation. Mr. O'Donnell sees in his exclusion a nefarious plot on the part of the priests and government, and is certainly by no means choice in his selection of adjectives to describe the "plotters." Now why on earth should Mr. O'Donnell be consulted? Such Irish legislation as there is is always the result of a compromise between the Nationalists and the landlord party, and neither landlord nor Nationalist would touch Mr. O'Donnell at any cost. His evidence at any government enquiry would be just as much apropos as that of the Shah of Persia.

The intellectual attitude of Mr. O'Donnell towards the Church may be well illustrated by a passage in which Mr. Hyndman, the well-known English Socialist, speaks of such critics. "The authors who represent the middle-class economy of our times, the Protestant divine whose creed is the devil take the hindmost here and hereafter, fail to discover anything but luxury, debauchery and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing facts should be exposed. The Church, as we all know, was the one body in which equality of conditions existed from the start. The lands of the Church were held in trust for the people, whose absolute right to assistance when in sickness and in poverty was never disputed. Universities, schools, roads, reception-houses, hospitals, poor-relief, all were retained out of the Church funds. Even the retainers dismissed after the Wars of the Roses were in great part kept from actual starvation by the conventual establishment and by the parish priest."

It would be an easy matter to establish that the Irish clergy, secular and monastic, merit at least the above eulogy given to their English brethren of the earlier days by so unprejudiced a writer, but even Mr. O'Donnell makes no direct reflection on the manner in which they discharge the duties within their immediate sphere. In his references, however, to some ill-kept schools in remote districts, he does injustice by omission to the convent and monastic schools, and, if he had consulted the Government Report for 1904, he would find such schools described as "at once the least expensive to the State and among the best managed schools of Ireland."

To take up all the author's allegations and show their absurdity in the space of one article is impossible and unnecessary. His stock argument against the priests is that by their great expenditure on church-building they have been the main cause of the country's poverty. Yet when Sir Horace Plunkett made similar insinuations some years ago, he drew a reply from Mgr. O'Riordan in the columns of the *Dublin Leader*, which left the traducer silent in the face of his misrepresentations. The facts were briefly as follows: Left without a church to worship in, the Irish have spent during the last 100 years \$25,000,000 in replacing the churches spoiled from their ancestors, and turned into con-

venticles for an alien sect or allowed to fall into ruin. As \$5,000,000 of this amount was subscribed by the Irish in America, the annual expenditure on church-building in Ireland has been \$200,000. And yet it may not be out of place to remind the reader that, whereas there is only one church in Ireland for every 1,368 Catholics, there is one church for every 320 Protestants; that the annual amount, which the Catholics were compelled to contribute to the support of Protestantism in Ireland until forty years ago, would not only defray the cost of church-building, but would also support the entire Catholic clergy; finally, that the annual defrauding of Ireland, according to the very Act of Union, which Englishmen claim to observe, amounts to three-fourths the total cost of all the Catholic churches built during the last century. Consequently, even if every church built during the last century were unnecessary, the evil in the face of the anomalies of Irish government would not be worth mentioning. O'Neill Daunt states that according to the most careful inquiries, \$6,500,000,000 has been unjustly drained from Ireland during the last hundred years. In March, 1886, Mr. Giffen, Secretary to the Statistical Department of the English Board of Trade stated in an article in *The Nineteenth Century*: "I desire to call special attention to the fact that Ireland is over-taxed in comparison with Great Britain. It pays twice its proper share to the Imperial Exchequer."

In his efforts to discover a plausible argument against the Irish clergy, Mr. O'Donnell institutes a comparison between Ireland and certain other Catholic countries, and finds that Ireland has too many bishops. He ignores the fact that the paucity of bishoprics in those countries was due to the action of the State, and Irish Catholicity compares favorably with the best of them. In conclusion two warnings may be given to the reader of "Paraguay on the Shannon": (1) All Mr. O'Donnell's facts refer to a few isolated corners of Ireland—known as the "Congested Districts"—into which, as being useless land, the population was forced by Cromwell when he gave the Irish people the choice of "Hell or Connaught." The author dares to apply conclusions drawn from the state of these—in area negligible—districts to Ireland in general. (2) Mr. O'Donnell's journalistic crookedness will be fully realized, when we remember that his whole book is built up on the statements made by the leading clergy and laity at the Government enquiry into the condition of these districts. Mr. O'Donnell must have been aware that clergy and laity have been agitating for generations for the transference of the overcrowded population of these districts to other parts of the country, where thousands of acres of land are lying untilld; and yet he quotes their very denunciations of these agricultural slums to show foreigners how awful are the conditions which the Irish clergy callously tolerate, and this at the very moment when, after generations of fruitless agitation, they are renewing their vigorous protest against English misgovernment and mismanagement with some prospect of success.

THOMAS KENNEDY.

## LITERATURE

**The Early History of the Christian Church**, from its foundation to the end of the third century, by MONSIGNOR LOUIS DUCHESNE. Rendered into English from the fourth edition. New York: Longmans, Green & Co.

We are glad to receive this translation of the first volume of Mgr. Duchesne's well known "*Histoire Ancienne de l'Eglise*," which in less than three years has reached a fourth edition, and are glad, too, to recommend it, though, as will be seen, we cannot do so without reserve. The author took as his rule not to go beyond the evidence obtainable. This rule he has in most cases observed. Hence the characteristic note of the book is its objectivity.

He gives a fascinating account of the Church from its foun-

dation till the end of the third century. Its spread, organization, the controversies and heresies that troubled it, its great men and their writings, its condition in different parts of the world, the war made on it by the State, its civic status before the Roman government, its religious practices, its virgins and penitents are all set before us with more or less detail as far as the evidence allows. The book ends with a short account of the religious movements which arose in the second and third centuries in the pagan world as, it is thought, a reaction against the Church. Here the religion of Mithras and neo-platonism stand out prominently. All through one feels that one is in the hands of a master. But this does not mean that none of Mgr. Duchesne's statements are open to question. We will take the one question of public penance. The author (p. 298-377) holds the formerly very widespread opinion that up to the time of Pope Callistus, Christians guilty of idolatry, adultery or homicide were forever excluded from the Church, and not readmitted even at the hour of death. A serious attack has been made on this position by Dr. Esser (*Katholik* 1907, II; 1908, I) and F. Shifter, S.J., (*Zeitschrift für Katholische Theologie* 31 (1907), 32 (1908)). K. Avam, with some reason, calls the practice a Montanist innovation ("Der Kirchenbegriff Tertullians," Paderborn 1907, p. 86). Again it is, in our view, simply misleading to say that "a Christian who broke the promises of his baptism, was banished from the Christian community, excommunicated." In his account of the religion of Mithras, Mgr. Duchesne follows M. Cumont too blindly (p. 396).

The translation on the whole reads well, but might be more accurate. Passing by the rather comical mistakes of Père Monceaux for P. Monceaux (preface viii note) and Père de Lagarde (alias Père Böttcher) for P. de Lagarde (p. 388 note) we find p. 48 "la doctrine inculquée . . . s'encadrait . . . dans l'éducation religieuse israélite," translated: "the doctrine taught was all included in the religious education of the Israelites." The divinity of our Lord, for example? P. 50 "le personnel céleste" is translated "Divine beings," an unorthodox phrase which misses the point of the passage. Mgr. Duchesne writes: "Il y a aussi toute raison de croire que ce gouvernement (unitaire) était traditionnel à Antioche dès le commencement du IIe siècle . . ." This is translated, p. 67. " . . . was traditional from the 2d century" instead of " . . . as early as the beginning of the 2d century." Even at the beginning of the 2d century it was already a fact testified to by tradition that the Church of Antioch should be governed by one bishop. Again, speaking of the organization of the Church in Rome Mgr. Duchesne made the following conjecture: "L'église de Dieu qui habite Rome pouvait avoir hérité collégialement de l'autorité suprême de ses fondateurs apostoliques; cette autorité se concentrait dans le corps de ses prêtres-évêques; l'un d'entre eux l'incarnait plus spécialement et l'administrait." This is translated p. 70: "The Church . . . in Rome may have inherited the superior authority of its apostolic founders in a diffused form; authority however, concentrated itself in the priest-bishops as a body, and one of them was clothed with it more especially and exercised it." The French words, it must be confessed, lend themselves to ambiguity, and follow a discussion which contains a fair amount of conjecture and uncertainty. The best and fairest course is to give a close translation, which shall not accentuate the author's words in any way he would find objectionable.

The English translation rather suggests a natural evolution in the government of the Church of Rome by which the supreme authority of the Apostles came to be wielded by the bishop. On p. 164 we find "the Church which presides in the agape (or in charity)" given for "qui préside à l'Agape (ou à la charité) which represents *prokathemene tes agapes*. of the introduction to St. Ignatius' letter to the Church of Rome. The English translation makes an inconsequence of Mgr.

Duchesne's conclusion that St. Ignatius looked upon the Church of Rome as "presiding over the other churches and also over the Christian brotherhood."

But when all is said, this is perhaps the best book on its subject that we have in English. We hope that in the interests of perfect accuracy the translation will undergo a thorough revision in view of the second edition, which is likely to follow soon.

Reference to the French original is made easy by a double pagination, that of the translation and that of the French. The book bears a double Roman *imprimatur*, but this, as a note tells us, is that given to the fourth French edition. To judge by the version of Scripture used, the translation is the work of a non-Catholic. The index is too incomplete to be very useful.

A. K.

**El Apostol del Hogar**, por el P. ALFONSO SCHLITTER, misionero Redentorista. St. Louis: B. Herder, 70 cents net.

Over 500 pages of prayers and instructions, attractively illustrated and bound are here offered to the Spanish-speaking faithful. The chief reason why some fall away from their religion, and even identify themselves with some sect, is their ignorance of the Church, of her pious practices, of her beautiful devotions. They do not know enough to be Catholics. Hence, defections may more easily occur in remote rural districts, where the priest is an infrequent though welcome visitor. However zealous he may be, it is hardly to be hoped that, on these rare and almost flitting visits to outlying stations, he should exercise over the minds and consciences of his scattered flock that influence which is needed to lead them to a clear knowledge and constant love of the things of God. This volume, conceived in the spirit of St. Alphonsus, must prove an efficient aid to the missionary where Spanish is the language of his people. The feasts, the fasts, the saints' days for the whole year and kindred matter serve as an introduction to a very complete prayer book, in which, together with our familiar devotions, we find Mass prayers to be said at home when one is unable to assist at the Holy Sacrifice. These are a valuable feature of the book. Since there are in the United States Mexican towns in which Mass is not celebrated oftener than once or twice a year, though the people assemble frequently for public prayer, "El Apostol del Hogar" could supply the *rezador* or leader of public prayer with approved devotions, which he could use to excellent advantage. And such hamlets are to be found from the Rio Bravo to Tierra del Fuego.

The volume also includes fifty-two short practical instructions on the Faith, the Commandments and the Sacraments, which might well be read by the *rezador* when the faithful, in the absence of the priest, assemble for prayer. Those Mexicans who have drifted away from the Church are not those who were able to give "a reason for the hope that was in them," but rather those who through the lack of a book like Padre Schlitter's were too ignorant to be more than nominal Catholics. They could have learned from it to love and to cling to that "faith once delivered to the Saints."

José Maria Cuenco, a graduate of Georgetown University, has translated into English and the Visayan-Cebuán dialect one of the standard text books of the Philippine schools, "Practical Exercises in Spanish Grammar." The Visayan-Cebuán dialect is in very general use. The book has been printed at Cebu, where the translator's father edits a Catholic paper.

The *Fortnightly* for August contains a charming picture of the simplicity of the Pope's surroundings, by M. René Lara, a French journalist. It is clear the post of Vatican *chef* is not onerous, since the Pope's "succulent bills of fare are composed invariably of risotto and meat, meat and risotto."

## Reviews and Magazines

In a review of the "Letters and Memorials of Wendell Phillips Garrison," *The Athenaeum*, August 14, acknowledges its sympathy for the literary ideals which Garrison for forty years successfully upheld as the literary editor of *The Nation*. "In spite of the wonderful advances of the present century, we confess to a sneaking fondness for the ideal of restraint and scholarship so well represented by Garrison. From the modern point of view such an ideal is something of an ordeal. It means incessant work, and a perpetual sinking of self in distracting duties which no single man can realize of those whose work is received, corrected, and sometimes rejected with an eye to the welfare of the whole paper. The weekly symphony needs a conductor who seems often unjust to individual members of the orchestra." Garrison had a remarkable instinct for the right men. The introduction to the "Letters" tells us: "Mr. Garrison, at times, could persuade men to write for him who would write for no one else. Moreover, he used to detect, here and there, some remote personage—not necessarily decorated in the 'Who's Who' or in the pages of *Minerva*—who could serve his purpose exactly, and could furnish what he needed in precisely the form and finish which his exacting taste demanded. For such shy cattle he had a sure and trained instinct—the scent of the Laconian hound. He had a way, too, of making friends of all his contributors, by means of letters in his own hand. At least one-half of his contributors had never seen his face, and knew him only by his editorial correspondence. But hardly a letter or post card left his hand which did not contain some kindly or considerate message—something personal, whimsical or humorous, which drew his correspondents into the circle of his friends."

In the current issue *Razon y Fe* reproduces approvingly from *La Ciudad de Dios* what has been attempted in Spain and elsewhere to make Sunday School work among poor young servant girls more helpful and more lasting in its results. Girlish wastefulness and fickleness furnished the problem whose solution has been sought in opening savings accounts for young girls out at service. The avowed object is to furnish a modest dowry of a few hundred pesetas (or francs) for the girl when she shall be ready to marry. The girls contribute something from their meagre wages, and well-wishers increase the amount by their donations. A three-fold advantage is thus obtained. The girls learn to be economical and thrifty; they are faithful in attending the Sunday School where their

savings are kept and increased, and their dowry, the proof and fruit of their frugality, causes industrious young workmen to seek them in honorable marriage.

In *Etudes* for August 5, Emmanuel Abt, from notes left by his father and mother, traces the history of their conversion from Protestantism to the true Faith. The determining factor was the Dogma of the Blessed Eucharist. Pedro Descoqs continues his analysis of the system of Chas. Maurras. Maurras, who calls himself a "Catholic Atheist," teaches that the Catholic Church is the only bulwark against individualism, the champion of reason, the guardian of civilization and national life, the ark of salvation for the nation, and that for France she holds a privileged place. The love Maurras shows to the Church is not illumined by Divine Faith.

J. de la Servière summarizes the second part of Imbart de la Tour's "Beginnings of the Reformation in France." He compares it, for solid research, to Taine's epoch-making work on the French Revolution. At Rome power was becoming more and more centralized and absolute. Face to face with this absolute power of Rome, we see everywhere the struggle for Nationalism in the Church. Hence sprang Gallicanism. At the end of the XV Century, there were many abuses in the Gallican Church. The power of the metropolitans had disappeared, that of the bishops was constantly thwarted, absenteeism of the pastors was a common evil, autocephalous abbeys enjoyed a mischievous independence, scandals among bishops were rare, but the bishops were little better than court prelates, the rural clergy was extremely ignorant. The reviewer reminds the learned historian that his use of the word "Theocracy" to connote the centralizing tendency of the Popes of that age, is incorrect, and wonders that one so well versed in the doctrines of the Gallican Church makes no mention of the indirect power of the Church in temporal matters, a power well known already at the end of the XV Century.

In the number of books pointed out by Adhemar d'Alès in his Review of Ancient Christian literature, we call attention to (1) Fr. Dorsch's "The Sacrificial Character of the Eucharist," in which he answers Wieland's "Mensa und Confessio," and refutes the thesis of the Munich professor, that the two first Christian centuries did not know the Eucharist as a Sacrifice, but merely as an oblation of praise and thanksgiving.—(2) Darwell Stone's "A History of the Doctrine of the Holy Eucharist," in which Father Dorsch's thesis receives singular confirmation from the words of a learned Anglican. The second volume of Stone is valuable for the texts concern-

ing the Eucharist, posterior to the Reformation.  
J. C. R.

## EDUCATION.

The annual report of the Carnegie Foundation for the advancement of teaching comments on the training of the average Protestant minister of the day and declares that much of the delay in religious progress is due to the fact that "men who assume, as representatives of the Christian denominations, to take the place of religious leaders, are unprepared for such leadership, and untrained in the fundamentals of theology, in the elements of learning, in knowledge of mankind, in the interpretations of life from the religious rather than from the denominational standpoint."

The report states that the profession of the teacher has not kept pace with the enormous advance in popular education. This is in strong contrast to the "long and severe training" the Roman Catholic Church demands of her priests. "To it," say the report, "is due in very large measure the enormous moral power of the Roman Catholic Church throughout the world, particularly among the great masses of working people, in the cities, where Protestantism has been markedly ineffective, partly at least because of defects that an adequate education would go far toward remedying."

The Rt. Rev. Mgr. James Lynch, in a letter to the *Utica Express*, shows that the parochial schools of Utica are caring for 22½ per cent. of the children of school age in the city, and are thereby saving the city an expense of \$86,959.40 annually. Mgr. Lynch says:

"Catholics are not opposed to the public schools. They are satisfied with the methods in their teaching; but their conscience forbids them to make use of the schools where the teaching of morality or religion is forbidden by law. It is well to keep this fact before the public mind. Persecution for conscience sake, in any form, will never succeed in the United States. Moral compulsion to compel wrong-doing is just as immoral as physical force for the same purpose. To tax a man for schools for the use of other people's children, which he cannot make use of for his own, without violating his conscience, is simply a form of sectarianism which will not be tolerated long by the American people. But even abstracting from this invasion upon the constitutional rights of Catholics it is the opinion of many thoughtful men outside of our Church that self-preservation will sooner or later compel the teaching of religion in the common schools of the country. No question is settled until it is settled right."

## ECCLESIASTICAL NEWS

—At the University of Innsbruck, the chair of Moral Theology has been assigned to the Rev. Joseph Biederlack, S. J. For the past twelve years he has been the Rector of the German College in Rome.

—Count Georges Ludovico Esterhazy, who is sixty-one years old, has just been ordained priest at Innsbruck. He is one of the wealthiest nobles in Hungary, and as a military officer fought with distinction at the battle of Sadowa. He married Countess Mosconi-Fogaroli, but she and their two sons died at an early age. The Count decided to dedicate his life to God, and entered the University of Innsbruck, as an ordinary student. Last Easter he visited Rome, to pass the holidays. Count Esterhazy had at that time taken the Order of Subdeaconship. In an audience the Pope displayed keen interest in the Count's life and bade him be of good heart in completing his ecclesiastical studies, so difficult for a man commencing at his age.

—Under the leadership of Bishop Brindle, a large pilgrimage will leave London for Lourdes on Sept. 14. It is being organized by the Catholic Association.

—Details received of the meeting of the Irish section at the Eucharistic Congress, at Cologne, state that the most eloquent and popularly received speech delivered there was made by Mr. W. Bourke Cockran, of New York, who attended as the guest of the bishop of his native Diocese of Anconry. The meeting was held in St. Michael's Hall, the site of the former Irish abbey in Cologne.

—A new organization of Catholics is announced to help in the common efforts of bodies within the Church looking to religious, social and educational work in the interests of the Catholic people. The Polish Catholics of Missouri, numbering 50,000, have formed a union to be known as the Polish Catholic Federation, and held their first convention in St. Louis, August 9 to August 12. At this convention plans were outlined for the formation of branch societies in every city in Missouri, where the number of resident Polish Catholics makes this feasible. When the Missouri body shall have grown strong enough the work of organization will be extended to other states.

—Four men have accepted seventy-five dollars each as a year's salary for conducting the Boys' Home at Sydney, Australia. These men are not Socialists, but Marist Brothers, who show that the good elements in the teaching of so-called socialism are already made use of by the Church of the poor. They received \$300, while they expended \$14,000 contributed

by the St. Vincent de Paul Society, a trifling sum when compared with results that may be called truthfully the social triumphs of Christianity.

—A cable dispatch from Copenhagen, on August 22, states that a special Mass was celebrated at the Church of the Holy Ghost in honor of the Danish American visitors, two thousand of whom attended. Dr. Maurice Francis Egan, the American Minister, and the members of the American Legation were present at the services. A similar service was held at Saint Knud's Church at Odense.

—Not only the pilgrimage to Croagh Patrick but that also to Lough Derg, "St. Patrick's Purgatory," was well attended from all parts of Ireland this year. Derg is described by a recent pilgrim as "the Mecca of the Gaelic people, a spiritual venture that is still unique in Christendom, a relic of the stern old days when the Saint lived with God on the bleak hill-sides and communed with him in the teeth of the storm." The old Celtic observance allows no dispensation in three days of fasting and prayer that these pilgrims undertake. Besides the fast they are expected to make three "stations" a day, and keep a night of vigil in the "prison." The ancient shrine is in a forlorn little rock about a mile out in a lonely lake, in the Donegal mountains. When the fast is broken it is with oatmeal and black tea, after the pilgrims with bared head and feet have made three times the round of the stone beds of Sts. Catharine, Brendan, Dabheve, Bridget, and Patrick. "As the pilgrims move and kneel round these gaunt rings of stone," we are told, "prayer becomes more and more toilsome. . . . Generations of pilgrims have taken the sharp edge off the rocks, but bruises still lie in wait for tender feet."

—Bishop Haid of North Carolina addressed thirty-two Scotch workmen during their retreat at Fort Augustus, Scotland, recently, and a letter written to the *Liverpool Catholic Times* by one of the retreatants says:

"The Church in its wisdom requires every priest and religious to make a Retreat at least once a year. A Retreat, in the religious sense, means a withdrawal from one's ordinary life, a retiral into a place of solitude and quietness for the purpose, if the phrase may be used without irreverence, of stock-taking of the soul. If it may be expedient for priests to make an annual Retreat, how much more so is it for laymen, particularly those whose lot is cast in large cities? Ever solicitous for its children's welfare, the Church provides opportunities for laymen betaking themselves from their

usual worldly cares and devoting their attention for a few days entirely to their soul.

"We were cordially greeted at the depot by Dom Columba Edmonds, O.S.B. The Abbot of Ampleforth happened to be staying at the Abbey, and, for his benefit, an exhibition of pipe playing was given by Highlanders dressed in the native kilt. The Retreat, which was given by Dom Columba, began on Sunday morning and closed on Tuesday evening, when the Pope's blessing was imparted. Every one of us went to Confession and Communion, not only once, but almost daily. During our stay at the Abbey Bishop Leo Haid, Bishop of North Carolina and Benedictine Abbot, arrived. After supper on Friday evening we were honored by a visit and an address from his Lordship and Father Eugene, his secretary. His Lordship was delighted, he said, to meet such a fine body of men from Glasgow and to learn that they were there on a spiritual Retreat. The danger of the age was worldliness and the neglect of things eternal."

—Bishop Linneborn, of Dacca, India, arrived here last week en route to his diocese, and to visit the houses of the Congregation of the Holy Cross, of which he was a member, before going to India.

—Archbishop J. B. Pitaval, of Sante Fé, New Mexico, was invested with the pallium in his Cathedral, on August 18, Bishop Matz of Denver officiating.

—The Right Rev. Edmund M. Dunne, of Chicago, will be consecrated Bishop of Peoria by Mgr. Falconio, the Apostolic Delegate, on September 1.

—In response to an invitation from Mayor Bookwalter of Indianapolis, Right Rev. Bishop O'Donaghue gave the opening invocation at the laying of the cornerstone of the new City Hall, on August 10. The Governor, the mayor and all the city officials were present and about 3,000 people.

—The Rev. Peter McQueen, a Protestant minister of Boston, who made an extended tour of Africa, writing to the Rev. Father Walsh, director of the Boston Foreign Mission Bureau, says:

"All over Africa wherever I found a Catholic missionary, I found an earnest, unselfish, consecrated man or woman, doing God's work in a true and practical way. The missions and the missionaries were faithful, earnest, sincere and successful. They were teaching the untaught tribes of the Dark Continent the way to God, and exalting and dignifying all the inner sanctities of life."

## PULPIT, PRESS AND PLATFORM

"Winged" is the favorite Homeric epithet for the spoken word. The following curious instance of the appropriateness of the term for printed utterance is supplied by the *Catholic Herald* of India, for July 21.

"In May we published a leader, 'Soft-Handed Charity,' in which we freely utilized, as we said, facts contained in an article of the *American Messenger* of March last. We have seen it reproduced, with due acknowledgement, almost immediately after in a couple of Catholic weeklies. Recently we found it had traveled as far as Australia, and the *Sydney Catholic Press* copied it from our paper. From there it traveled back to India, stopping at Colombo, where the *Ceylon Catholic Messenger* of July 13 gave it the hospitality of its columns, but it is there baptized as the child of the *Catholic Press*."

There is piquancy in the *Catholic Herald's* comment: "Traveling too much may at times be harmful, and the author of 'The Imitation of Christ' remarked it, centuries ago: '*Raro sanctificantur qui multum peregrinantur.*'"

Among the most notable speakers at the Grosse Isle memorial celebration briefly mentioned last week was the Hon. Charles Murphy, Canadian Secretary of State. The keynote of Mr. Murphy's address was the fact that the Celtic Cross here erected and now solemnly dedicated stood as a monument of an enduring bond between the Irish and the French as well as of the faith of the martyrs whose graves it marked.

He then dealt briefly with the historical events that led up to the famine and pestilence of 1847 and 1848. English oppression of Ireland at that time was largely responsible. Demands for impossibly high rentals from Irish tenants by English landlords reduced the people to starvation, and famine swept the land, taking many lives in its path. When the oppression of the landlords had become such that relief measures were undertaken by England, soup kitchens were established; but this help was given only on condition that the Catholic Irish should renounce their faith. God be praised, not one in ten thousand stooped to this. More than one hundred thousand left their beloved country rather than lose the faith of their fathers. Weakened by want, huddled together in unclean ships, they soon fell a prey to fever and pestilence. Hundreds died at sea. Hundreds of others died on reaching land. Thousands were stricken down in quarantine at Grosse Isle. Later when the quarantine was broken in winter, the dying immigrants were scattered along the entire

river and through many provinces, carrying with them pestilence and death. Among the French-Canadian farmers of the St. Lawrence they found kindness and charity with admiration for their loyalty to the Cross. Many orphans of the victims were gladly adopted into well-to-do families, and grew up to be model lay men and women or zealous and gifted priests. Thus a lasting bond was developed between the French and the Irish of Canada.

Remembering that no less than forty-six French-Canadian and Irish priests devoted themselves to the service of the plague-stricken, that fourteen of these priests contracted typhus fever and that five died of it, Mr. Murphy went on to say: "The clergy of the time were devoted, brave men, and with never a thought of self or the terrible dangers of their work, administered to the sick and dying, smoothing their way on the threshold of eternity. Their names are graven more deeply than on tablets of stone or bronze. They are marked forever deep in the hearts of a great race, and a race which never forgets."

Other speakers were Sir Charles Fitzpatrick, Chief Justice of the Supreme Court of Canada; C. J. Foy, National Director, and Matthew Cummings, National President of the A. O. H.

Mr. J. Turcotte, M. P., spoke in French, expressing the sympathy of the French-Canadians with the Irish, their admiration for their abiding faith, and their pleasure in assisting in this memorial celebration for their martyrs. A short address in Gaelic by Major E. T. McCrystal, of New York, National Director of the A. O. H., concluded the speeches.

The following extract is from an editorial which appeared in the *Montreal Star*:

"The world thinks better of a people who can thus keep green the memory of their dead. It reminds us that all of life is not tinsel and gold, tinkling cymbal and sounding brass. We are not forever thinking of success. We can spare time to kneel at the grave of plucky and high-hearted failure and to raise upon its sorrowful mound an enduring memorial. The addresses which were delivered at Grosse Isle have an inspiring note. The presence of many French Canadians and their pastors and leaders, reminds us of how great a part the men and women of this nationality played in succoring the sick and the orphaned of that deep tragedy. The Celtic Cross which has been reared on the sacred spot will recall to every passer-by the whole sad story, and bear in upon his consciousness the fact that Irish men and women of this generation have not forgotten."

M. Briand, writes *L'Univers*, avoids, of course, meeting the Czar, against whom he has but lately stirred up the mob of

anarchists with his inflammatory speeches. Yet how will he be able to avoid answering the expostulations of those to whom, before the extraordinary good luck that befel him, he preached open revolt against all authority? The Mayor of Nimes, whom M. Clemenceau deprived of office because he had ordered the *Internationale* to be sung, has just sent a protestation to his comrade of former days, who has now become the President of the Cabinet. In it he says that his deposition from office was an outrage to universal suffrage, especially at a moment when the extension of communal liberties was in contemplation and a personal rebuke to the Republican party in Nimes immediately after the Joan of Arc celebrations. The question now presents itself whether in the opinion of M. Briand, whose customary philosophizing the Mayor of Nimes has been ruminating, the *Internationale* is or is not a seditious song. We lay a wager that M. Briand, the general-strike prophet, now that he finds himself a Premier with a sixty-thousand franc pension will evade the answer to be given to so importunate a question.

If M. Briand were to slake his thirst from the streams of political wisdom that are perennially gushing in the editorial columns of the *New York Evening Post*, he might not only find a way out of the dilemma, but fortify his action with a philosophy worthy of Machiavelli at his best. "Whatever the social philosophy of Briand and Clemenceau might be," says that sapient journal, no doubt ironically, "if they were proceeding *a priori* to construct it, they, as practical and executive, recognize, when in power, that it is a condition and not a theory which confronts them. A problem which meets every so-called advanced thinker is how to make his dream affect the actual constitution of things. It is a much nicer and more difficult problem to work on the inside in the general direction of progress than to spout radically from the outside. As editors, Clemenceau and Briand were not too much troubled by the facts; as ministers, Clemenceau apparently has done his democratic best in guiding the State, and it seems that the 'sadder and wiser' Briand will follow in the footsteps of his predecessor. His name is and will be anathema to his former friends; but that is a situation which, in the course of human affairs, eternally recurs."

## PERSONAL

On the list of appointments as Knights of St. Gregory, recently announced in Rome are the names of Dr. James J. Walsh, John J. Delaney and Benjamin Coleman of New York and J. Boyd Harvey of Newport.

Bleriot, the aviator, who recently crossed the English Channel in a flying machine,

is a graduate of the Catholic College of Our Lady of Graces, Cambray, France. He was born at Malincourt, Canton of Clary, France.

The election of a Lord Mayor to the City of London for the ensuing year will take place on September 20. Sir John Knill, Alderman for Bridge Ward, in the ordinary course will be chosen. He is a Catholic and his father was Lord Mayor some years ago.

### ECONOMICS

Many facts of interest to the public as well as to statisticians and scientists, are to be found in the advance proof pages of the United States Census bulletin 102, on the general subject of telegraph systems in the United States in 1907.

The report shows that more than fifteen million miles of single wire are used by the people of the United States in communicating with each other over the various telegraph and telephone systems; 12,999,369 miles being operated by the telephone systems, and 2,072,851 by the telegraph companies.

The bulletin refers to the fact that the first telegraph line in the United States was opened for business in 1844, and thirty-two years later the telephone was introduced. Comparison between the statistics of the two systems shows that the telephone extension increased by leaps and bounds over that of the telegraph, until in 1907 the telephone mileage was eight times as great as that of the telegraph.

The ocean cables increased their nautical mileage 177.6 per cent. from 1902 to 1907, owing to the laying of the Pacific and New York-Havana cables.

Although the electric interurban roads early recognized the advantage of the telephone for dispatching purposes, the larger steam railroads have been disinclined to substitute the telephone for the long established telegraph, the general objection being that of the liability to mistakes through the similarity of sound of different words when transmitted through the telephone. Nevertheless the statement is made that the exclusive use of telephones by railroads in connection with the operation of roads has increased rapidly since 1902.

There were six commercial wireless telegraph systems in 1907, operating 122 tower stations, located at most of the large ports of the Atlantic and Pacific oceans, the Gulf of Mexico, the Great Lakes, and in Hawaii. They transmitted 163,617 wireless messages.

Statistics are also given showing that 90.5 per cent. of the cities with a population of at least 10,000 in 1900 were equipped

with electric fire alarm systems. Finally, the bulletin notes interesting facts regarding the use of the police patrol signals in larger cities, and the publishing of daily weather forecasts through the Weather Bureau's telegraph system.

It will interest the advocates of the policy of Government Ownership to learn that during 1907 the government had charge of the operation of telegraph and telephone systems in our outlying possessions. The length of such lines amounted to 65 miles in Panama, 484 miles in Porto Rico, 1,403 miles in Alaska, and 6,438 miles in the Philippines, and in addition there were 2,524 miles of submarine cable in Alaska and 1,437 miles in the Philippines. More than one million messages were transmitted over these lines during the year. Because of the excessive cost of maintaining land lines in the interior of Alaska, the use of wireless telegraphy is particularly desirable in that country. In 1907 a wireless system covering 107 miles was in operation, and other stations were contemplated to furnish connection between Safety and St. Michael and the United States.

### SOCIOLOGY

The Catholic Total Abstinence Union of America, in its recent convention in Chicago, put itself on record in favor of local option, and resolutions committing its members to active work in the effort to spread its influence were adopted. The resolutions touching this point are clear.

"We the delegates of this convention," they read, "approve of the local option and recommend that all of our members make a vigorous fight for it wherever they can, on the principle of the American idea that the will of the majority should prevail, and the people be given the same privilege of deciding the existence of the saloon in a community as they have in selecting the police justice who passes judgment upon the frequenter of the saloon—the drunkard who is the product of the saloon. We urge the necessity of the education of the youth as to the danger of drink, and urge the administration of the total abstinence pledge to them in all parochial schools. We urge all members of this Union to be active in Catholic societies in endeavoring to abolish the use of liquor at all meetings and festivities."

The Hon. David J. Brewer, Associate Justice of the Supreme Court of the United States, in a recent interview in Milwaukee made a few remarks which were most timely, and which coming from such a source ought to be particularly helpful to those who are being taught through socialistic agencies to hate wealth merely because it is wealth.

Three points made by the Judge are especially worthy of the attention of the followers of the socialistic propaganda. Justice Brewer showed first that the only justification for condemning wealth was dishonesty in acquiring it or dishonesty or excessive selfishness in using it. Secondly, he affirmed that one has no right to disapprove combinations of capital for proper purposes, so long as they are not antagonistic to the public welfare; quite fairly adding, that it is impossible to perceive how the law can logically condemn such combinations and yet tolerate combinations of labor, unless we are to adopt one rule of law for the rich and another and much more liberal rule for the poor. Finally he touched upon the truth, that if generally appreciated, might prove a salutary antidote to the poison lurking in socialistic tendencies. In all discussions of questions of this sort, said Justice Brewer, it should never be forgotten that in this free country every enlightened and energetic young workingman hopes and expects that he himself will be rich one of these days, and the laws that are made to restrict the acquisition of wealth and penalize its possessors may in time come to operate upon himself and lessen the ultimate value of his own success for himself and his family or others whom he would aid.

According to medical testimony produced at the International Conference for the Blind at Manchester last year, it is proved that one-third of the children now in Blind asylums in England are born with good sight, but lose it by disease within a few days of their birth, the risk of blindness in all these cases being preventable by prompt and efficient treatment. The reporting Committee recommend that the disease Ophthalmia of the new-born should be made compulsorily notifiable by law.

From Canada comes a note of an interesting experiment. The Rev. Canon Le Pailleur, during all the Masses on a recent Sunday in his church in the town of St. Louis, near Montreal, spoke on the important duty of mothers in the care of their children. He advocated a more scientific care of the children, and appealed to the doctors of the town to give free public lectures on the care of the children, in the basement of the church. The doctors willingly came forward and two lectures were given, and two for each week till the month of September mapped out. All the mothers and fathers and girls over sixteen, who help their mothers in the care of the little ones, are admitted. Last week nearly 4,000 assisted at the two lectures.

## OBITUARY

The Rev. Thomas J. Ducey, rector of St. Leo's Church, New York, died on August 22, after a long illness. He was born in Ireland, February 4, 1843, and came here when five years old. James T. Brady the lawyer adopted him and educated him and left him a legacy at his death. He was ordained a priest in 1865, and ministered in the Nativity and St. Michael's parishes before he was assigned in 1881 to St. Leo's.

Dr. Sarah Hackett Stevenson died in Chicago on August 14. She was one of the first women in the West to take up the study of medicine and to practise the profession. She was the first woman to become a member of the American Medical Association, having been elected to that honor in 1876. She was born at Buffalo Grove, Ill., February 2, 1849, the daughter of Col. John Stevenson, and was a convert. In her profession she stood in the first rank, and was noted in Chicago for her breadth of view, love of truth and justice, and unselfish public spirit.

## CORRESPONDENTS' QUERIES

*Rector.*—The official acts of the Holy See are published in a pamphlet issued from the Vatican press twice a month, with the title *Acta Apostolicæ Sedis*. It is printed in Latin and costs, sent to the United States, 15 lire (three dollars our money) a year. The single numbers which contain thirty-two pages are one lira (twenty cents) each. The office is in the Palazzo della Cancelleria.

*T. J. L., Chicago.*—The fortune that Mother Katherine Drexel is now devoting so generously to the benefit of the Indian and colored missions is only a life trust. At her death the use of it will pass to other heirs according to the terms of the will by which she inherits it. How its loss will be made up is a problem that our Catholic public does not yet seem to have solved. She founded the Congregation of Sisters who devote themselves to the special work of these missions in 1889. The mother-house is at Cornwells, near Philadelphia, Penn. The title of the institute is Sisters of the Blessed Sacrament for Indians and Colored People.

*W. H. Murphy, Erie, Penn.*—The University of San Marcos, Lima, Peru, claims to be the oldest educational institution in America. In 1531, nearly a century before Harvard received its charter, a royal grant issued to the Dominican Order, by the Emperor Charles V and Queen Juana, established the institution with all the honor and privileges enjoyed by the University of Salamanca, then the most celebrated seat of learning in Europe. The lectures were at first given in the Dominican Monastery at Lima. The conferring of degrees in the

early history of the University took place in the Cathedral, and was attended by elaborate religious formalities in the Lady Chapel, known as "La Antigua." The doctor had, with the customary profession of faith, to pledge loyalty to the dogma of the Immaculate Conception. Some of the civil customs were curious and interesting. A layman taking a degree was expected to feast his fellow students; "four pounds of food and six hens" was the stated gift from a new doctor to each of his colleagues, besides money fees to the officials. Public entertainments, the cost of which ran up to ten thousand dollars, were also incidents of the graduation of scions of the wealthy families who made up the bulk of the student body.

## LETTERS TO THE EDITOR.

To the Editor of AMERICA:

I wish to thank you most sincerely for the strong editorial in your excellent AMERICA on the Knights of Columbus. I had sought an earlier opportunity, amid many pressing duties, to send to you this expression of deep satisfaction of your very kind comment on our Order, and of appreciation of your kind reference to myself. It is an immense help to me, in taking up the work of my predecessor, who has deserved so well of the Catholic cause in the United States to know, that besides the loyal cooperation of the solid body of the quarter of a million of America's best Catholic manhood, I have the good wishes of the potent influence you so splendidly represent.

May I avail myself of this occasion to add that I have followed with admiration AMERICA's career so far, and that no matter how great its future achievements may be, we of the Knights of Columbus will stand with and work for its greater success. There is no work that I propose to myself during my administration as Supreme Knight of our Order, that is more vital, more pressingly important than a general awakening among our people to the value of the product of the printing press, in both periodical and book form. What an engine it is for good or ill; and how little we have used it for the former, while so many others have been diligent in its exploitation of the latter! How happy I shall be to have a part in bringing about an improvement in this condition!

Sincerely yours,

JAMES A. FLAHERTY.

To the Editor of AMERICA:

In the last copy of AMERICA, to hand (June 19) I find the following: "A despatch from Béziers, France, states that a Cingalese Prince, Fernando Premier, died on a railroad train there on June 10, while on his way to Lourdes, in the hope of gaining relief at the shrine from the suf-

fering caused by an incurable malady." *Crescit eundo fama*. We have no more Cingalese princes in the Island of Ceylon since the English Government exiled the descendants of the last King of Kandy in the south of India, giving them a pension for three generations. The man meant by the despatch was, if not a prince of the blood, a prince or premier in legal matters, Charles Matthew Fernando, M. A., LL. M., (Cantab.) Barrister at Law, Crown Counsel for the Island, a Ceylonese of great wealth, and a distinguished son of the Catholic Church. He was indeed with his whole family on his way to Lourdes, in the hope of recovering, through Mary's intercession, his health, which human science was powerless to cure, and it was during this voyage to France in the Red Sea, that he gave utterance to the following beautiful Christian sentiments:

But two score years and three, my span—  
the prime

Of life, as men do say, to whom proud health

Is given—but I, my heart enfeebl'd and  
My body bent and weak, am hov'ring nigh

The mystic border-land—and so I haste  
My tott'ring steps in simple Christian faith

To Lourdes, my Mother Mary's shrine,  
when there

To pray for health restor'd wherewith I  
yet

May do the things I should have done,  
and live

In greater service to Her Son, my pray'r  
If answer'd, this my firm resolve—else,  
not

My will, but Thine be done, Almighty  
God.

When the news of Mr. Fernando's death reached the island, the grief was universal among all classes, castes, and creeds; and when the body was brought from Béziers to Ceylon, its native soil, the burial was a sight rarely seen in the island: Europeans, burghers (descendants of the Portuguese and the Dutch), Buddhists, Hindoos, Moors (Mahometans), Christians and Catholics were there in such numbers as to be unable to find room in the sacred precinct. Dr. A. Coudert, O.M.I., Archbishop of Colombo, and Dr. Jos. Van Reeth, S.J., Bishop of Galle, performed the last rites in the Church and on the burial ground.

I thought it fit to send you these particulars, because such mighty dead Christians speak still after they have gone from among us, and because our dear departed C. M. Fernando has, by these touching sentiments penned in the Red Sea, sent a commotion of noble feelings to every one who chanced to read them in the local dailies.

J. P. D'H.